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Third World subsidizes First

Paul De Groot

EDMONTON, Alta. — The Third World does not want charity, but recognition of its contribution, an Ethiopian said in Edmonton.

Gideon Musa, visiting Alberta on behalf of Ten Days for World Development, said many Westerners believe that aid to the Third World is a subsidy to keep people alive. Ten Days is a development education program sponsored by Canadian churches.

"But the Third World is subsidizing you, with their land and their children," Musa told a small audience at Knox-Metropolitan United Church.

The economies of Third World countries are "built according to the needs of the North. That's why we have hunger."

Crops like cocoa, coffee and tea are the mainstays of many Third World economies, even though they have little nutritional value. They are, however, important trade items with the industrial North, which pays hard currency for them.

Such currency is then exchanged for weapons and luxury goods by the ruling elites in the Third World, who ensure that their economies meet the priorities of the industrial North, while their own people often starve, Musa said.

Much aid to the Third World serves the needs of the First World. Large agricultural and energy projects are often supported by the West because they will contribute to development, when their real impact is to take land away from peasant farmers and tie the Third World economy closer to First World patterns and priorities, Musa said.

Aid given through churches and non-government organizations goes more directly to the poor, but even there the development must be sensitive to the needs of the people.

First World patterns and priorities

Well-drilling programs have significantly improved the lot of women who walked miles each day to gather often-polluted water, but in some cases

Continued on page 5 ...

Photo: Funk and Wagnall's New Encyclopedia

Cash paid by the North for Third World economic mainstays such as coffee is seldom used to feed the needy. Instead it goes towards weapons and luxury items for the ruling elite.

Thinkbit

"There is nothing so easy but that it becomes difficult when you do it with reluctance."

From: *The Wheelbarrow*, **Sarnia Chr. School Newsletter**

Calvinist Contact

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Exiled S.A. leader urges Christians to work together

WINNIPEG, Man. (MCC) — Christians need to work together to deal with difficult political situations, was the message delivered by Ezra Sigwela, a black South African church leader temporarily exiled in North America. Sigwela was speaking at the annual meeting of Mennonite Central Committee Canada held Jan. 22-24 in Winnipeg.

Sigwela, who came to this continent on an MCC-sponsored "servanthood sabbatical" from strife-torn South Africa, is unable to return because of warnings that he will be jailed immediately.

A passionate speaker who tells moving and vivid stories of brutality, hunger and racist hatred during his 10 years confinement in South African prisons, Sigwela offered a commentary on John 17:1-26. The passage relates Jesus' plea with God for unity among His followers.

"I believe that in these words are centred the fervor which Christ had for His church. In the world we live in today these words are the most inspiring in the scriptures .... These words are the solid, magnetic and solidifying force which is bringing the church together today," Sigwela said. He cited the dynamic example of the South African churches that in the midst of social and political turmoil have established 20 regional church councils, most of them in just two years.

Tremendous pressures in South Africa have encouraged the churches

Continued on page 5 ...

Photo: Calvin Seerveld

Last October, Calvin Seerveld and his wife visited Sierra Leone and stayed with Christian Extension Services field workers (inland up north) living with the Kuranko people. In part four of his report (page 11) Seerveld discusses the long-range act of love which a literacy program could be to the Kuranko.

Pictured above are Christian School children in the George Brook neighbourhood of Freetown, capital of Sierra Leone.

The Orthodox Presbyterian Church turns 50

Robert J. Bernhardt

HAMILTON, Ont. — In June of 1986 the Orthodox Presbyterian Church celebrated its 50th anniversary. It all began in 1936 when the General Assembly of the Presbyterian Church in the U.S.A. met in Syracuse, N.Y.

One thing to come before that assembly was the appeals of several individuals who had been deposed from the ministry. The principal charge against them was that they had been critical of the theological directions of the denomination and especially that they had supported the establishment of an Independent Board for Presbyterian Foreign Missions.

Without exception their appeals were lost. Joined now by others who had been watching the outcome of their trial, they met at the New Century Club in Philadelphia to hold what was the First General Assembly (June 11-14, 1936) of the Presbyterian Church of America. The next three years for the new denomination brought more than the usual share of trial and distress.

First difficulties

One thing that did not survive was the name Presbyterian Church of America. The Presbyterian Church in the U.S.A. from which the founders of the new church had been deposed launched legal action and successfully opposed the use of the new name. As a consequence in 1939 the new denomination accepted the name Orthodox Presbyterian Church (OPC) by which it has been known to the present.

In the very first year of the life of the new denomination, J. Gresham Machen, who had been the central focus and obvious leader through the previous decade, died.

His death was a double blow because for several years he had been instrumental in holding together somewhat diverse factions under one banner. Now, in the very first year of its existence these alliances failed. The new denomination refused to endorse dispensationalism and to require total abstinence from the use of alcohol and this resulted in the separation of some who had initially joined the cause.

Another liability of the new denomination was that it had not been able to retain control of any church property. The new congregations were obliged to find various rented facilities in which to meet. In many instances the congregations were small and some of them were just unable to survive and sustain a ministry in their midst.

When one realizes that there were only about 4,300 members in the new denomination in 1938 it seems almost amazing that it survived at all. Today, 50 years later, it continues on. The membership of the OPC has grown slowly but steadily over the years and now there are about 18,000 members distributed across the whole length and breadth of the United States.

(See page 7 for the review of three anniversary books)

In this issue:

Robert Bernhardt reviews three books published in honour of the 50th anniversary of the OPC p.7
A mother's personal account of the ups and downs of staying home after nearly 10 years in the work force p.10
Calvin Seerveld continues his report on the long-term needs of Sierra Leone p.11

Calvinist Contact

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Editorial

Two worlds and Christian schools

This week our local newspaper carried a special advertising feature on educational opportunities. Many schools placed ads showing the instruction they offered.

The education ads offered only one thing: ways of improving your job skills so you can get a job, or get a better job. Nothing was offered to help us become better or more helpful persons, to help us understand our place in the world, or to expand our vision.

The same issue of the daily paper carried a special feature on a woman who has a B.A. degree in history and once thought of being a history teacher, but now is becoming a famous actress. We saw a large full-colour photo of the rising star looking very glamorous. The tone of the article was that she has really come a long way. Being a history teacher is dry beans compared to the fame, excitement and money that surrounds a popular actress.

These two pages in the paper left me feeling empty. Life is more than a better-paying job and glamour. Education is more than a means to material gain and fame.

It can be a good thing to improve your job, and to want to become a famous actress. But it all depends on which world you live in.

Because there really are two worlds, you know. People walking down the same street together can be living in different worlds. One world is the Kingdom of our Lord, and the people who live in that world find the direction and meaning for their lives in Jesus Christ. Their lives are guided by the Holy Spirit. That is what "spiritual" means.

Living only for today

People living in the other world deny the covenant Lord and live for something else. Usually they live for themselves and follow the natural inclination to get for themselves money, material things, power and fame. That's why materialism is such a strong force in our culture.

Abraham Kuyper sharply identified these two worlds and kept saying that there is an "antithesis" between them. One world is good and the other is evil. People often try to live in both worlds, but Jesus warned that "You cannot serve both God and mammon." Today we use the word "secularism" to refer to the second world, meaning that people think only of the here and now, that they live only for today.

It is these two worlds that Christian schools are all about. Christian schools try to make us more sensitive to God's Kingdom, the real world in which God calls us to live. It is frighteningly easy to blur the distinction between these two worlds, and when we do, we slip into secularism and the second world. We see this happening to people in our churches. We need all the help we can get. Christian schools are a powerful tool to help us.

How recently have you written a cheque to a Christian school?

Robert VanderVennen

Holy humour

I'm surprised at the number of letters received at *Calvinist Contact*, and recently printed in other Christian papers, objecting to cartoons, comic strips and humorous quips in church papers. The complaint is not that some aren't funny, but that humour and holy life do not mix.

Do Christians have too sober a view of life to permit them to laugh at themselves? Maybe some do. If so, maybe the development of part of their lives has been stunted.

But it may also be that many Christians believe it is wrong to joke about church or religious things. I would differ with them. I think it is good to laugh at ourselves and at funny things about our attitudes and practice of the life of faith.

Of course, you don't want to laugh at the wrong things. You don't laugh at holy things. You don't laugh in judgment or ridicule of others. But laughing about some foolishness at which we catch ourselves, or at which others catch us, even when we are trying to express our faith together, cuts down our own feelings of self-importance, of self-righteousness. Sometimes we take ourselves too seriously. We need to look at ourselves, relatively that is, we need to remember that we are only human. Sometimes we think of ourselves in terms which we should only apply to God. We are especially vulnerable to that when we are at worship.

Fiction writers help us see ourselves, too. Thank God for writers like Hugh Cook, Sietze Buning, James Schaap and others who remind us that, even though we are image-bearers of God, we are also fallible, comical children.

Sometimes "Pontius Puddle" falls flat, and sometimes I miss the point that is really there. Other humorous attempts to show human weaknesses sometimes fall short, too. But we should welcome such efforts to keep us human. Sometimes it's right to laugh in church.

Robert VanderVennen

Letters

University in the womb

Your note in answer to John Scholtens [Jan. 16] correctly stated that Trinity Western University [TWU] does not have a graduate school. However, you did not clarify why TWU *does* now have university status.

Trinity Western was granted a university charter in 1985, entitling it to offer master's and doctor's degrees. However, to ensure proper planning, the government and TWU mutually agreed that the university would not offer graduate programs (except in theology) for three years.

TWU will soon appoint a dean of graduate studies, and it plans to implement its first master's degree program in the fall of 1988, D.V. The intent of this "human services" program will be to prepare Christian leaders in the area of psychology and social work. TWU's thrust in its graduate program will be to develop programs that meet specific needs in the evangelical Christian community. Thus, programs that may well receive future consideration include the areas of communications, Third World development and education.

Given Trinity Western's graduate program focus, it is clear that the explicitly foundational work of Toronto's Institute for Christian Studies will remain unique. There is a place for both TWU and the ICS on the Canadian scene. And it is my hope, with Dr. Schouls, that ICS and other Reformed Christian colleges will be able to participate in a joint university venture in the future.

Nevertheless, Mr. Scholtens *was* right: there already *is* a Christian university in Canada. Although its graduate program is still in an embryonic state, it is a miracle of God's grace that a Christian institution in Canada has finally been authorized to offer "regular" graduate degrees.

Harro Van Brummelen,
Langley, British Columbia

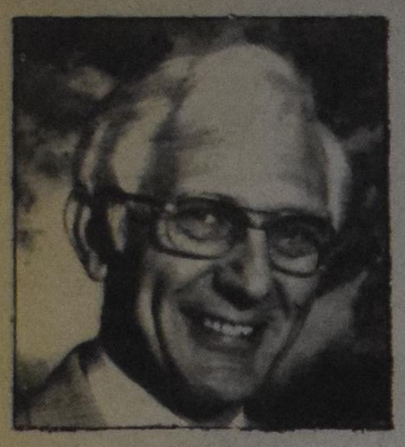
The army is a church

You know that I appreciate receiving your weekly newspaper, the *Calvinist Contact*, and find it informative and interesting. However, I must write to correct a misconception which appeared on the editorial page of your Jan. 9, 1987, issue.

The editorial "Why God gets angry" contained this statement: "Throughout the centuries it has been up to non-church groups like the Salvation Army and other urban missions to identify with the poor." As I have been a clergyman in The Salvation Army for 29½ years, I was surprised to read that the Salvation Army is a non-church group. The Army has been a Christian denomination for well over 100 years, has over 1,500 clergy in Canada and is well known, not only for its Christian social work, but also for its nearly 400 churches.

Possibly the editorial writer did not mean to suggest that the Army is a non-church group. If he meant that we are non-sacramental, then, of course, we are, and this should have been made more clear.

SKYLIGHTS/WILLIAM RANG



"I'm sure that believing in an old world is not detrimental to my salvation. But believing in a world this old allows evolution to creep into my thinking, and that may indeed be fatal."

A young earth?

I have told you before about a little Baptist professor whose memory I hold dear. I'm sure that he was not a great theologian and I am equally sure that he could not boast a career in science. Yet when he spoke of the first chapters of Genesis, he made sense to me. He was a pious man and when I read his words, I thought of the Word that says that the wisdom of the world is foolishness with God.

Adam, he said, was created an adult. The very moment the Lord placed him in the garden, he looked many years old. Yet he was "brand new." The trees he looked at were freshly created and yet they appeared to have defied the ages.

Trees need organic materials to be present in the soil, so the Lord put them there. And again, these organic materials looked thousands of years old.

The Lord gave man a complete world, ready for "dressing and keeping." There was gold in the ground and oil, and they appeared to have slowly formed over a period of thousands of years. Again, they were "brand new." Maybe the Lord built the Niagara Peninsula and made it look old and as if it had been formed by glaciers of long ago. Why not?

Scientists may think their wisdom tells them that the world is millions of years old. Yet when I behold the Creator of it all, I know that He created an adult-looking world. He may well smile at the profoundly sincere scientists of today, be they secular or even Christian.

I'm sure that believing in an old world is not detrimental to my salvation. But believing in a world this old allows evolution to creep into my thinking, and that may indeed be fatal.

I'm no scientist and I am no theologian. I am just a believer, one who gazes in amazement on the Creator who said that He did it all in six days and out of nothing. And sometimes I wonder how He made trees and mountains look that old whereas He had just made them.

But that is why He is the Creator and I am the creature.

Praise Him!

William Rang is principal of the Christian School in Dunnville, Ontario.

Longer Letter

Exploring relation of science and faith — no easy task

On the issue that is at the heart of the exchange between Bakker and me (Dec. 16, 1986) I wish to state unequivocally that *I am not an evolutionist*. I believe our problem comes from those who have decided that a person is either a "creation-science" disciple or a "Darwinian/atheistic" evolutionist, one or the other. I am, indeed, *a creationist!*

We must be careful, of course, not to be taken in by atheistic and/or evolutionary theory or conclusions. That could happen because much of what is factual and true has been discovered by honest but unbelieving scientists and worked into their theories. But when it comes to the facts, the regular scientific community is often much closer to the truth than are they with "creationist" presuppositions who use the Bible as a science textbook.

That does not mean that the Bible has no contribution to make to the scientific adventure. I will posit, for example, that science will never prove or disprove the existence of the real, living person Adam and his wife Eve. No bones of theirs will ever be discovered, but nor will any scientist ever be able to demonstrate that they did not exist. Nor should a Christian scientist ever be lead to so assert on scientific grounds. He/she will make room, however, for the powerful hand of the Almighty in the development of the creation so that at a certain point in the creation process Adam and Eve received the breath of life, (whatever may have been the characteristics of the dust out of which God made them). So the question of "Adam and Eve" will always be a scriptural and theological matter which also the Christian scientist will deal with by faith.

In the light of everything I have set forth I do not wish to imply that we have satisfactory answers to all the questions that should be raised by the faithful. It is difficult to work out the relation of science and the faith; and true Christian scientists are in a no-man's land in the war between atheistic science and the literalist Christian camp. Those who are struggling honestly to learn from "the earth" have their work cut out for them. But so do the theologians. And both deserve better in the way of understanding and support than what we usually dish out to them.

We as the church have our work cut out for us as well, work to foster a better climate for problem-solving than we enjoy at present in the CRC and in the evangelical community in general. That will require a lot of integrity, insight, wisdom, patience with each other and trust in the Lord to lead us to a valid Christian understanding of God and His world.

We will have to do more praying for each other and less "firing from the ramparts" into the ranks of those who with us serve in the city of God. Then the Howard Van Tills among us will become the recipients of our respect and loving concern as they "till the ground" that has been so badly messed up by both the "atheists" and the literalists. Only then will we have earned the right to criticize, in Christian grace.

And may God have mercy on us if we refuse to go that way, for there is no salvation in evolutionism and no turning back to simplistic, literalistic "fundamentalism."

Tymen E. Hofman,
Tinley Park, Ill.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

At the risk of appearing to be somewhat ego inflated, I send you herewith a complimentary copy of "The Canadian Campaign," a history of The Salvation Army which I wrote and which was published by the Army in 1982.

With fraternal greetings and every wish for God's blessing.

Yours faithfully,
Maxwell Ryan, Major,
Editor-in-chief,
The Salvation Army

My apologies. I should have known better, having written an historial article about the Army a year and a half ago.
Bert Witvoet

We would reject our own medicine

Couldn't help noticing that South Africa is still in focus for as far as C.C. is concerned. Having spent seven years in that unfortunate country (December 1969 - January 1977 working on contract) I would like to add "my pound of flesh." I am politically caught between a rock and a hard place; the "left" wants too much and the "right" does not see clearly.

I have given some thought to the question of how to let the Canadian of Dutch heritage see what it means to let the majority rule. I needed an analogy that would leave Christian-Reformed members speechless, angry, upset and protest vigorously after having their breath back.

Here it is: the World Council of Churches has decided that from now on the CRC Synod must be obedient to the Pope of Rome. Since the Roman Catholic Church is undoubtedly the largest church in the world, it follows that all those minor church governments must hand over the reins to the majority, the R.C. Church.

Now we must agree that we could not possibly accept such a ruling. We protest, write to every newspaper known in the land but to no avail. The W.C.C. decides to boycott our churches. No more Psalter Hymnals. Some organ builders and pew erectors decide to pull out on advice of the largest W.C.C. body. W.C.C. members start to picket our churches with signs reading: "Unite!"

While the police removes the protestors, TV crews are recording the whole ugly scene. Everybody in the Western world is grinding his teeth. Look at those TV journals, it is unbelievable what the CRC Church is doing to stop the majority from taking over the church government.

Sometimes I wish that every country in this world would have a taste of its own medicine for South Africa. If we had an Indian majority right here in Canada, I am sure the Caucasians would rationalize their way out of giving them majority rule.

Majority rule means that you have to share your wealth with the majority. It means that the car is getting smaller and smaller, there is less and less on the table. In your closets you'll find only one dress and one suit; at daytime the power will be cut off for a couple of hours, etc. etc.

We are willing to do this with our lips and write about it. But in reality? Never!

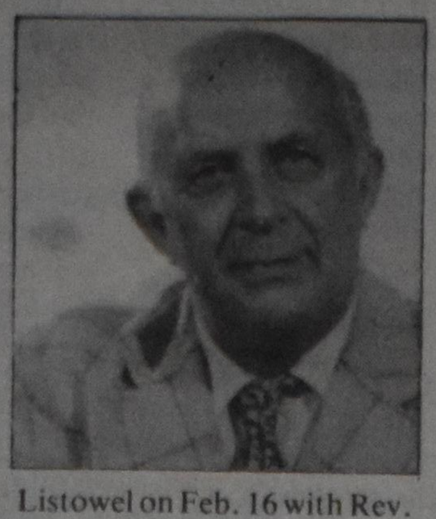
William A. Thysse,
Edmonton, Alberta

Pontius' Puddle

SIGH. IF WE WANT TO EDUCATE OUR YOUTH PROPERLY, THE CHURCH NEEDS TO TAKE A RADICALLY NEW STAND ON THE ISSUE OF SEX.
AIDS
TEEN BIRTHS -UP-
AND WHAT'S THAT?
ADMIT IT EXISTS.

News

John Martens, C.C. contributor, dies



Stan de Jong

LISTOWEL, Ont. — John Martens, history buff and free lance writer, well-known for his many contributions to *Calvinist Contact*, died quietly in his sleep during the early morning hours of Friday, Feb. 13.

During late January he had suffered heart pains and was taken to University Hospital in London, Ont., following a massive attack.

On Feb. 12th, he and his wife Dianne celebrated their 40th wedding anniversary at his bedside, together with some of their children. John, as usual, had been in a jovial mood and thoroughly enjoyed the "gebakjes." A few hours later he was taken to be with his Lord forever. He was 66 years old.

Funeral services were held in Listowel on Feb. 16 with Rev. Joel VanderKooij and Rev. Gerrit Veeneman officiating.

Mr. Martens had previously submitted articles which will appear in future issues of *Calvinist Contact*.

We, at *Calvinist Contact*, extend sincere condolences to his wife and children. May the God of all peace and comfort be near to them in the days ahead.

Postal rates cheap in spite of increase

Stan de Jong

OTTAWA — Canada Post has announced details of the proposed new postal rates in the *Canada Gazette*, as is required by law. Interested persons have 60 days (until Mar. 7) to make representations before the proposed regulations are submitted for approval.

The proposed new letter rate will be 36 cents, up two cents from the present rate. Canada Post says that the letter increase, which is less than the rise in the Consumer Price Index, continues a four-year trend.

Most other postal fees and services would also rise, but the majority of new revenues would come from commercial and competitive services.

First class mail rates will become effective Apr. 1. The new publication mail rates go into effect July 1, 1987. (*Calvinist Contact*, with its second class permit, will pay 5.1 cents instead of 4.5 cents per copy — an increase of 13.3 per cent.)

Canada Post also announced some interesting statistics. Seventy-two per cent of Canadians mail 10 or fewer letters per month. The proposed two-cent increase is less than 20 cents a month for most consumers and less than a dollar a year when the five-cent Christmas discount is accounted for.

Sending a first-class letter takes less from the average pay cheque than it did 30 years ago. Today, at the average manufacturing wage of $11.51 an hour, it takes 1.8 minutes to earn enough to send a letter across Canada. In 1956, at $1.52 an hour, it took 1.9 minutes. In 1946, it took more than three minutes to earn the postage for a coast-to-coast letter. 1956 was the second last year the post office reported a profit.

Cheaper in Canada

First class postage is relatively cheaper in Canada than in many other industrialized countries, says Canada Post. At comparative wage rates, only the Americans at 1.5 minutes can earn their postage faster.

It takes more than three minutes for the average wage earner in Japan, Britain, West Germany and France to earn enough for a first class letter, and more than two minutes for an average Australian or Swede.

Serving a small number of people over long distances makes a big difference to a postal service and its economics.

Canada with only 25-million people is 41 times larger than the United Kingdom (244,000 sq. km). The entire U.K. population of 55-million is concentrated in an area less than half the size of Alberta. (661,000 sq. km)

The U.S., on the other hand, has 10 times the population of Canada and maintains half as many postal facilities per capita as Canada.

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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

The "new" curriculum changes need Christian purposes

Big changes are taking place in the educational system in Ontario, especially in secondary education. The so-called "dropping" of Grade 13 after next school year is only a cosmetic change which, to some extent obscures far more important changes in curriculum. The number of compulsory courses and the nature and content of courses to be taught are significantly being altered. More prominently, the "co-op" education fad is rapidly gaining popularity in many school boards. Even more widely reported is the compulsory education regarding AIDS, birth control and other sex-education topics. Christian schools must comply with these changes if they wish to retain the right to promise the Ministry of Education diploma to their students (a virtual necessity since it is the ticket to post-secondary education at any provincial university). Why are these changes occurring?

Traditional versus permissive

In the memory of most adults, we have gone through two major curriculum revisions. The traditional curriculum, in vogue until the middle 1960s stressed the acquisition of knowledge in a variety of "core" subjects, usually known as the "Liberal Arts," which included literature, classical and modern languages, history, mathematics and natural sciences. The Hall-Dennis report on education in Ontario in 1967 exemplifies the change to a more permissive curriculum in the mid '60s. The traditional curriculum was seen as a harmful restraint on young people's pursuit of the goals and interests best suited to themselves. The permissive curriculum introduced at that time gave the student virtually unlimited freedom to choose the courses he decided were most to his liking. All he had to do was complete 27 such courses (any 27 — after all, an art course to Picasso would have been as worthwhile as a Physics course to Einstein) and he had earned his diploma.

Highest illiteracy rate

Today, we are in transition once again. The curriculum is being revised and implementation of this new curriculum is already under way. Students who graduated from the permissive curriculum have been found woefully unprepared for life in the "real" world. Canadians today have the highest illiteracy rate of all industrialized nations. Consequently, the new curriculum requires schools to acquaint their students with the real limits within which they must operate in society upon graduation from high school. Not only must students know about the real world in an abstract sense, they must also develop the skills to cope with it in socially acceptable ways.

Thus, the new curriculum places less emphasis on knowledge than the traditional one and less emphasis on student choice than the permissive one. Far more emphasis is placed on the teaching of skills. For this reason the number of compulsory skills-oriented courses has been increased (physical education, art, English, business and technological studies). In other courses, especially "knowledge"-oriented subjects such as history, teachers must now devote equal attention in the classroom and in their course outlines to teaching skill development as to "knowledge." The growth of co-op education programs in which a student earns scholastic credits for participation in the working world is also motivated by the desire to improve young people's "problem solving" or "coping" skills as preparation for life in the real world. So is the recent requirement that schools teach about AIDS prevention.

Some constants have remained

Despite the changes that have occurred in the past 20 years, one underlying belief about education has remained constant. The classic, liberal belief in education as the means to liberate people to live meaningful lives has not changed. What has changed is what is perceived to be the greatest threat to meaningful life. Formerly, ignorance, in the sense of absence of knowledge was perceived to be the threat. Education, by providing knowledge, countered this threat and enabled people to pursue fulfilling lives. Later, the rigid curriculum was seen as itself being the greatest obstacle to people finding self-fulfilment. Consequently, the curriculum was changed to allow almost unlimited choice by the students. Now, the complexity of the social, political, economic and natural world is seen as the greatest threat to the possibility of meaningful life. Thus, the new curriculum is designed to maximize students' understanding of how the world functions and how it can be manipulated or accommodated so that satisfactory, fulfilling life is possible.

Some of the specific changes being made to the curriculum, no doubt, are good ones. As Christians we can be thankful for them; however, we should never accept the Ministry of Education's secular view of education's purpose. Education that is Christian must direct our students in the path of service to God, not service to self.

Richard Vanderkloet teaches history at Toronto District Christian High School, Woodbridge, Ontario.

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Third World subsidizes First

... continued from page 1.
they have upset social patterns, Musa said.

He cited the case of one well in West Africa which was deliberately poisoned by the women of the village. The reason: their twice-daily trips to the river were the occasion to exchange village news and gossip, which was lost when the well was put in the middle of the village.

"When giving aid, ask those who are directly affected by it. In this case, they asked the men, and the men said to put the well in the village. They did not ask the women, who got the water every day."

Another way of looking at it is the African saying "It's the fish in the river that knows when the crocodile is sick."

Work for peace and justice

The ultimate answer for the Third World is not food, but "peace and justice," Musa commented.

"Our leaders can take our money and go on trips to Geneva if they give us peace and justice, if the East and West Blocs leave us alone."

He called for the creation of networks which would help share the real needs of the Third World, both by communicating what goes on there, and by working for peace and justice.

Such networks could help dismantle Western-style hierarchies in the Third World, and rebuild the village circle of many traditional Third World cultures. In the village circle, all people shared, giving leaders their authority and power, Musa said.

The street-kids' muffin shop

Robert VanderVennen

TORONTO, Ont. — Can Christians really do anything about the homeless street kids who drift into our biggest cities? Yes, says Rick Tobias, director of Evergreen, the reach-out centre of Yonge Street Mission, located at the heart of downtown Toronto's Yonge Street strip.

Tobias has the dream of opening a muffin shop to teach basic employment skills to street kids, so those who want to pull their lives together can learn to make muffins and run the coffee-and-muffin shop, which will be a congenial place on Yonge Street showing the love of Christ to wandering kids.

Youth unemployment is a Canadian heartache. Young people come to cities like Vancouver, Montreal and Toronto to find jobs. On Yonge Street in Toronto you find many 15-22 year olds from the Maritimes and Western Canada, as well as from all parts of Ontario. Fewer than 10 per cent of these have a functioning family they could return to.

Christians tend to look the other way. What can we possibly do from our suburban churches? Yet Yonge Street Mission has served down-and-outers in Toronto for 90 years and has a skilled and creative staff. "Rick Tobias has the savvy and sensitivity to reach the hearts of kids in the name of Christ," says Mary VanderVennen, a member of the mission's board.

Working with Jo Yousif, a volunteer worker with a heart for street kids, Rick wants to teach basic employment skills so that trainees can be equipped to get a job through a network of Christian business people, or perhaps even set up their own muffin shop. He hopes that many who enter the program will decide to go back to school, and he plans to use some of the profits from the shop to provide scholarships.

It's a great vision, but Rick and the mission need help with the start-up costs. They need $200,000 in donations and pledges from churches and individuals for renovations, equipment and training the first staff. This is a very fine project for deacons and church societies. Contact Rick Tobias, Evergreen, Yonge Street Mission, 381 Yonge Street, Toronto, Ontario M5B 1S1. Designate cheques for the "Muffin Shop Fund." And pray for them, too.

Cinema summaries

Marian Van Til

Black Widow

Rated AA
Stars Debra Winger, Theresa Russell, Sami Frey, Dennis Hopper
Directed by Bob Rafelson

Black Widow is a difficult film because it's one of those movies you enjoy, despite yourself. It has intrigue, suspense and portrays a fascinating adversarial relationship between a woman who has committed serious crimes (Russell) and another woman, a federal agent (Winger), who is tracking her down. And the acting is superb. (Like *Dead of Winter*, it allows one woman to portray at least three different characters.)

But the crimes Russell's character has committed are murders: her husbands' murders — three of them, going on four. And her only motivation seems to be an obsession with their money (and the easy lifestyle it affords) and with the "game" of becoming the wife of whatever man she decides to conquer next.

Winger's U.S. Justice Department agent is equally obsessed — with proving her adversary is a killer and seeing that justice is meted out (like the black widow spider, the adversary "mates and kills.")

While neither obsession is well explained (can obsessions really be *explained*?) it is a lot easier to understand the agent's singlemindedness than it is to understand the motivation of the husband-killer. The film alludes to homo-erotic tendencies on her part; viewers are perhaps supposed to conclude that though she seems the epitomy of the *femme fatale*, she really deeply resents men.

There are, of course, many emotionally twisted people in our world, and such twistedness need not, per se, be avoided as the subject of a film. But in *this* film, the bringing of these particular obsessions to the glare of the camera seems to serve no real purpose. Therefore, it gives Christian viewers the uneasy feeling that they have been exploited and that the characters' immense problems have been trivialized. Nor does a film like this do anything to break down the age-old stereotype depicting attractive women as connivers who use sex to serve their own ends; nor to explode the equally well-worn myth that women together will always end up being adversaries rather than friends.

Netherlands church blesses homosexual, common-law "marriages"

RES (Amsterdam) — The Remonstrant Brotherhood has decided that, as of Jan. 1, 1987, the church may give its blessing to "marriages" between homosexual partners as well as heterosexuals who live together out of wedlock. In The Netherlands all marriages are legalized by the state; the churches confirm marriage contracts between couples who desire the blessing of God.

The decision of the Remonstrant Brotherhood has raised somewhat of a stir in Dutch church circles. Dr. H. Huting, president of the synod of The Netherlands Reformed Church (NHK) has said that his church will not follow the example of the Remonstrants.

Dr. Klaas Runia, writing in *Centraal Weekblad*, expressed his dismay and said this was the first church in Europe, perhaps in the world, to bless such relationships. *Friesch Dagblad* spoke of marriage on the steep decline. As it is, marriage in The Netherlands is only one of the possibilities for people to live together, but the state does not (yet) legalize homosexual relations. "It is clear as daylight that the Bible recognizes only one lifelong relationship, namely marriage," said Runia. He also faulted his own churches, the Reformed Churches in The Netherlands (GKN), for not giving better leadership.

Exiled S.A. leader urges Christians to work together

... continued from page 1.
there "to forget about denominational frictions and jealousies," he said. "Out of that spirit we feel that these words should be our line of communication with the church as a whole in the world."

He urged North American churches to likewise overcome petty differences, stressing the need for Christian bodies everywhere "to help one another as brothers and sisters."

Responding to a question about the black South African's view of sanctions, Sigwela was firm. Fears that black people will be hurt by economic sanctions, he said, are "a type of paternalistic liberalism that has often angered the black people." Those on the receiving end of apartheid policies are already suffering and will continue to suffer as long as apartheid is maintained. North American investment in South Africa will only serve to create better hospitals and schools for the white elite and to build up military forces used to suppress black discontent, he said.

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Church

An open door in the Philippines

(CRWRC) — "God has pushed open doors that now must be entered," say Tony and Rina Romeyn of Prince George, B.C., now on home service from the Philippines with the Christian Reformed World Relief Committee (CRWRC).

"The community-development programs we were able to begin in San Pablo City are just on the way and we can see good things coming out of them," they continue. "We are looking to expand into four more sites in the next two years."

Photo: CRWRC

Tony and Rina Romeyn left their successful retail-supply business several years ago to serve as missionaries overseas. Their children have since returned to B.C.; Annette, 21, is in nurse's training and Rob, 19, is working in the family business.

Tony, 46, son of Apolonia and the late Sander Romeyn of Vancouver, enjoys translating his extensive business experience into designing and supervising micro-sized projects such as "Operation Piglet." Fifteen families are fattening and selling CRWRC-loaned pigs over a two-year period, after which they should have saved enough money to continue on their own.

Rina, 45, daughter of John and Catherine DeMonyé of Courtenay, volunteers her experience to work in the CRWRC office and help a national worker develop a health-and-nutrition program that involves 70 families. They have taught six mothers to lead neighbourhood groups in the study of food preparation and preservation, infant and child care, and communicable-disease control.

Members of the Prince George Christian Reformed Church, the Romeyns started a Bible study in their Philippines home that has grown into the San Pablo Christian Reformed Church, attended by 40 adults and their children.

Church news

Christian Reformed Church

Called

— to Exeter, Ont., Candidate Clarence A. Reyneveld of Grand Rapids, Mich.

— to the Classis Toronto hospital ministry (Willowdale CRC, calling church), Rev. Gerard Ringnalda of Orillia, Ont.

Accepted

— to Emmanuel, Calgary, Alta., Rev. M.S. Jorritsma of Everett, Wash.

— to First, Victoria, B.C., Rev. Henry Jonker of Trinity, St. Catharines, Ont.

Declined

— to Grace, Chatham, Ont., Rev. Henry Jonker of Trinity, St. Catharines, Ont.

Hospital work in Toronto

Although Rev. Ringnalda of Orillia has been called to serve as full-time minister to the Toronto hospitals, Rev. Geuzebroek will continue this work until further notice. In case you want to use his services, call him at (416) 479-0089. His address is: 108 Markville Rd., Markham, ON L3R 4V6.

Rime or reason

He believed with great avidity
in the need for discipline.
But he knew total depravity
as the state other people were in.

Sy Nodd

Pastoral Pondering

Keesje (1)

Carl Schouls

He looked like a Keesje. Not a Kees — a big, sturdy farmer, feet planted firmly into the ground, fists gnarled, jammed into pockets. I doubt he had ever looked like that, even when young. He was too small and by now the grooves in his face and the shuffle of his walk had removed whatever traces of vitality he might once have had.

And still, there was about him a certain toughness and even a canniness. Perhaps this had helped him to survive into his middle seventies. He still went to work each day, helping out on a pig farm run by one of the many Dutch Roman Catholic settlers in that area. But, he didn't trust the farmer. "You can't trust those Catholics, pastor. Look at Trudeau. He never sent me a pension cheque. He's Catholic."

For more than six years I was his pastor. I don't think I did a very good job being his pastor. Or maybe it was just that he wouldn't allow me to come close to him. Maybe no one could have been a good pastor for him.

And yet, he was always kind. He even once gave me $100 which he found stuffed between the yellow, crumbling pages of his old *Statenbijbel*. His home was as humble and time-worn as Keesje himself. Had it been able to walk, it would have shuffled. (The $100 was given to the Mission fund, which pleased him to no end.)

A certain kind of fear

Keesje was a tragic person. The tragedy was partly revealed in his loneliness. But, he wanted it that way. He was content. Even at Christmas, when we invited him over, he preferred to stay on his own. "No fights that way, pastor."

I did not visit him all that often. It was obvious that I made him uneasy. There was, in addition to the respect for the office which always made him tip his greasy cap to me, a certain kind of fear. Perhaps it was the fear he had for all people. Perhaps he was afraid of me for I, no doubt more than others, was in a position to come close to him and to unravel his secret.

I wonder now if it had anything to do with women. He seemed to be particularly leery of them. The Ladies Society had once gone there to clean and to bring some order into his dishevelled existence but he had refused their aid. "You just cannot trust any woman, pastor." Or was it just that he feared people in general?

He feared his boss because he was trying to convert Keesje to Roman Catholicism ... obviously, because he was insisting that Keesje attend his son's wedding. "What must I do, *dominee*?" I assured him that attending a Romanist wedding service would probably do no lasting damage to his soul. But, for sure, he wouldn't kneel! He simply couldn't do that! I suggested he sit in the very back of the church and just stay put.

He stopped coming

He feared me, because he didn't come to church very often. When he first joined the church he was smart — he attended for a few months, without fail. But then — what ever happened is and will always be a mystery — he stopped coming. A visit (my first) with an elder was less than satisfactory. He was kind, he was patient with me but there were just too many legitimate reasons for him to stay home from church. We did not use the Statenbijbel; the new minister did not preach like Smytegelt; we did not sing the old Dutch psalms; in fact, we didn't even use Dutch in the worship service and he really couldn't understand any English. Once in a while he would come. He'd sit in the very back pew, in with some of the young people, squeezed into the corner in his clean green workpants and his faded dark-blue suit coat. He looked out of place. But, he feared God.

(Concluded next week)

Carl Schouls is pastor of the Free Reformed Church in Vineland, Ontario.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR..... 9:00am 1340
Edmonton-CHQT..... 7:30am 1110
Edson-CJYR..... 10:00am 970
Ft. McMurray-CJOK.. 9:00am 1230
Taber-CKTA..... 8:00am 1570
St. Albert-CKST..... 8:00am 1070

BRITISH COLUMBIA

Abbotsford-CFVR.... 11:30am 850
Burns Lake-CFLD.... 9:15am 1400
Kitimat-CJFW..... 9:30pm 103.1
Masset-CJFW..... 9:30pm 92.9
Osoyoos-CKOO..... 8:30am 1490
Penticton-CKOK..... 8:30am 800
Port Alberni-CJAV
(Tues.)..... 9:30pm 1240
Prince George-CJBC.. 8:30am 94.3
Prince Rupert-CJFW. 9:30pm 101.9
Queen Charlotte City-CJFW
..... 9:30pm 92.9
Sandspit-CJFW..... 9:30pm 92.9
Smithers-CFBV..... 9:15am 1230
Summerland-CKSP... 8:30am 1450
Terrace-CJFW..... 9:30pm 103.1
Vancouver-CJVB..... 9:00am 1470
Vernon-CJIB..... 9:30pm 940

MANITOBA

Altona-CFAM..... 9:30am 950
Boissevain-CJRB..... 9:30am 1220
Steinbach-CHSM..... 9:30am 1250
Winnipeg-CKJS..... 9:15am 810

NOVA SCOTIA

Digby-CKDY..... 8:30am 1420
Kentville-CKEN..... 8:30am 1490
Middleton-CKAD..... 8:30am 1350
New Glasgow-CKEC.. 7:30am 1320
Sydney-CJCB..... 8:00am 1270
Weymouth-CKDY.... 8:30am 103.1
Windsor-CFAB..... 8:30am 1450

ONTARIO

Ajax-CHOO..... 9:30am 1390
Atikokan-CFAK..... 10:30am 1240
Chatham-CFCO..... 9:30pm 630
Brantford-CKPC.... 10:00pm 1380
Ft. Frances-CFOB.... 10:30am 800
Guelph-CJOY..... 9:00pm 1460
Hamilton-CHAM..... 7:30am 1280
Kapuskasing-CKAP... 9:00am 580
Kingston-CFMK..... 10:00am 96.3
Newmarket-CKAN.... 9:30am 1480
Ottawa-CFGO..... 8:30am 1200
Owen Sound-CFOS... 10:30am 560
Pembroke-CHOV
(Sat.)..... 6:00pm 1350
Slt. Ste. Marie-CFYN. 10:00am 1050
Sarnia-CHOK..... 6:45am 1070
Stratford-CJCS..... 8:45am 1240
Wingham-CKNX..... 10:30am 920
Woodstock-CKDK.... 8:30am 1340

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Fredericton-CFNB..... 6:30pm 550
Newcastle-CFAN..... 9:00am 790
Saint John-CHSJ..... 9:00am 1150

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CFCL-Timmins..... 9:30am 620

QUEBEC

CHRS-Montreal..... 8:00am 1090
CKLM-Montreal..... 9:15am 1570
CKCV-Quebec City... 7:15am 1280
CHLN-Three Rivers.... 7:45am 550

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Three OPC anniversary books

Robert J. Bernhardt

For a relatively small denomination the Orthodox Presbyterian Church has mounted a very impressive fiftieth anniversary publication testimonial. Three books have been released in recent months to mark the anniversary and they are certainly worthy of note in the broader Reformed community.

Popular history

Lest We Forget by Robert K. Churchill is the smallest and most popular in style of the three volumes. Robert Churchill, ordained by the First General Assembly of the OPC in 1936, was in a unique position to prepare the material for this volume which is appropriately subtitled "A Personal Reflection on the Formation of the Orthodox Presbyterian Church."

Death overtook Bob Churchill in 1980 while he was still in the process of composing this work. His wife, with the assistance of others, saw it through to completion. It is a personal recollection and reflection on the fascinating days leading up to the establishment of the OPC in 1936.

It was a matter of personal interest to me that the Rev. Robert Churchill was actually born in Yarmouth, Nova Scotia, in 1903 and did not become an American citizen until he was a theological student in the 1930s. He was converted and received his call to the ministry while a young man in First Presbyterian Church in Tacoma, Washington. His subsequent ministry in the OPC involved him in congregations in California, New Mexico, Texas and Wisconsin.

The book is light but fascinating reading with some interesting observations about the issues and the personalities that figured in the story of how the Orthodox Presbyterian Church came into being. It is productive reading for anyone who is seeking some personal insights into those days.

Pictorial document

The Orthodox Presbyterian Church 1936-1986 is a large, impressive pictorial volume. The text includes overview essays on such denominational concerns as foreign missions, home missions and church extension, Christian education, diaconal ministries, and ecumenicity and interchurch relations. A brief historical sketch is provided for each congregation that is or ever was a part of the OPC.

Another mark of the research that went into this volume is the fact that it includes a Ministerial Register. This contains abbreviated biographical information as well as details of congregations served and major publications for every minister who has ever served in the Orthodox Presbyterian Church. Here is history in a nutshell. It is interesting to note the names that appear in the register. Dutch names are numerous. Canadian Presbyterians might find the register a bit curious. Considering that the OPC frequently makes reference to its historical Scottish origins, it is practically unthinkable that they have made it through 50 years without a single MacDonald and only one Stewart amongst their clergy.

For anyone with any ties or associations at all with the OPC this will provide interesting material for browsing for many an evening. This volume alone provides 350 pages of well-prepared, carefully-researched and very attractively presented material.

Solid historical material

Pressing Toward the Mark: Essays Commemorating Fifty Years of the Orthodox Presbyterian Church (edited by Charles G. Dennison & Richard C. Gamble) is the third volume produced to mark the anniversary. The general reader with only a casual interest in church history may find this 490-page work too technical. However, with Robert Churchill's book available as an alternative, the people choosing the 50th anniversary publications have managed to have something for everyone.

Divided up into five parts, the book presents 31 separate essays. Produced in the style of a Festschrift, this volume includes much more than this brief review can even adequately describe. These essays are not restricted to topics directly related to the past 50 years.

Part I

Indeed, the volume opens with seven essays in part I under the theme "Foundations for Historic Presbyterianism." Included are essays on topics such as "Presbyterianism and the Ancient Church" by Richard Gamble and "The Reformers' Rediscovery of Presbyterian Polity" by Peter Lillback.

From the standpoint of historic Presbyterian church polity, two essays in this section deserve special note. Edmund Clowney's essay "Distinctive Emphases in Presbyterian Church Polity" is a valuable introduction to the distinctives between British Presbyterian polity and Dutch Reformed polity. Opened here are some of the issues that stood in the way of the much-discussed organic union between the OPC and the Christian Reformed Church. Wayne Spear does a great service by printing, with an introductory comment, the largely-forgotten "Directory for Church Government, Church Censures, and Ordination of Ministers" produced by the Westminster Assembly in 1645. Not to be confused with the well-known "Form of Church Government," also produced by the Westminster Assembly,

Continued on page 9 ...

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JULY 17, 21, 24, 28, 31 AUGUST 4, 7, 11, 14	639	568	639	568	
AUGUST 18, 21, 25, 28	629	558	579	518	
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Education

Robert VanderVennen, page editor

Teaching about AIDS in Christian schools

Robert VanderVennen

A Gallup poll released Feb. 12 showed that 82 per cent of all Canadians believe schools should teach about AIDS, and do so before children reach the age at which they are sexually active. Gallup reports that 43 per cent of Canadian young people worry about themselves or a friend getting AIDS.

The Ontario government recently enacted a law making teaching about AIDS compulsory in Grades 7-13 this fall. Dr. C. Everett Koop, an evangelical Christian who is Surgeon General of the U.S., recently stated that he wants teaching about AIDS even in junior high school classrooms.

What should Christian schools do about this? There is an Ontario law, which may be followed by similar laws in other provinces, that must be obeyed. We may feel that teaching our children about AIDS in school is not necessary because our families, like most Canadians, are not at risk in this world-wide epidemic because we do not approve of sexual relations outside of monogamous marriage. But the government will not be impressed with such arguments because it needs to protect the general public, of which we are part.

Adrian Guldemond, Co-ordinator of the Ontario Alliance of Christian Schools, reports that Christian schools plan to consider this together and hope to have a program developed by April.

How will they go about this? One thing they might do is note what the Catholics are doing for their Separate Schools. The Archdiocese of Toronto went right to one of its chief ethicists, Father Jack Gallagher, Professor of Moral Philosophy at St. Michael's College. He prepared a statement of general guidelines and theological principles which the schools may use in developing their specific programs. Since the problem and the Christian principles are not very much different for us than for the Catholics, we reproduce here Professor Gallagher's statement, which we may find helpful to guide our own thinking (see box).

Professor Gallagher's statement

The question of instruction in Catholic schools concerning Acquired Immune Deficiency Syndrome (AIDS) presents a conflict of values. On the one hand there is a desire to prevent the spread of the disease as well as to help students to understand this major medical and social problem. On the other hand, instruction programs may, implicitly or explicitly, urge the use of certain immoral methods. Furthermore, the existence of the instruction program may be interpreted as an acceptance of the fact that students are engaging in immoral sexual activity (Why else would we be so anxious to give them the information?) and then showing them how to continue in this activity in such a way as to avoid the fatal disease.

These negative aspects of certain AIDS information programs are very serious. For this reason, Catholic schools should not host any program which they do not control. The question remains: Might Catholic schools design and implement an AIDS instruction program which avoids these negative aspects? This seems to be possible if the program has the following characteristics.

(i) It should give all of the essential technical information in a clear, direct and respectful way adapted to the developmental stage of the students.

(ii) The technical information should be presented within a proper Catholic ethical context. This involves not only the giving of rules but also insight into the meaning of interpersonal relationships, family, marriage and procreation and the meaning of sex within this wider context.

(iii) The program should make clear that the acceptable way to avoid AIDS is to do what one is morally obliged to do in any case; confine genital sexual activity to monogamous marriage. Condoms may be a more or less effective way to avoid the disease but they are not presented as an acceptable way.

(iv) The rationale of this program should be explained clearly to parents and to any part of the public which may be interested.

The purpose of such a program is not to get people to use condoms in order to avoid AIDS. Its purpose is to help students to understand the AIDS issue, to understand it in its proper ethical context, in order to guide their own actions in an ethically right way and to have a proper perspective on what is happening in our society.

It would be important to guard against the program becoming a cover-up for another purpose — i.e. for the purpose of urging students to use certain methods to avoid AIDS while continuing in an immoral activity. However, it seems that at the appropriate grade levels, one should include in the program the technical information about the use of condoms or other methods to avoid the disease. The omission of this information, which would already be available to the students in some form, would be artificial, would undercut the credibility of the program generally, and would seem to involve the church in a rather meaningless program of trying to prevent immoral activity by holding back information which some students already have.

Rocky Christian School dedication

C.C. staff

Jan. 23 was a day of great celebration in Rocky Mountain House, Alberta. The community dedicated a major addition to Rocky Christian School: five new classrooms and a large gymnasium. The school has grown to a teaching staff of nine and an enrolment of 172 students from kindergarten through Grade 9, from a start in 1970 with two teachers and 40 students.

Contractor John Brouwer received special recognition for his splendid work from Albert Stolte, chairman of the school board.

Gary Duthler, Executive Director of the Association of Independent Schools in Alberta, was guest speaker at the celebration, which was attended by 450 people. He complimented supporters of the school on its "real sense of friendship and sense of belonging." The Grade 5-9 school choir of 100 children sang celebrative and inspirational songs, and the program ended with very moving and impressive singing by the full school choir of 170 voices.

This major addition to the school deeply engaged the entire school community. Prayers, voluntary labour and generous financial support made it possible. Congratulations to the school community on this beautiful achievement.

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Christian Reformed World Missions Status Report

34	Open positions awaiting staffing
163	Missionary families
505,000	People attending worship services in churches established or served by your missionaries
19,800	Baptisms in 1986
$9,113,284	1986-87 Budget
$5,012,306	55% of budget from denominational quota
$2,085,552	23% of budget from above-quota missionary support by churches
$1,543,806	**17% of budget from above-quota individual gifts & church offerings**
$936,875	Gifts & offerings as of 1-31-87
$4,132,200	Projected Income as of 1-31-87
$4,174,325	Actual Income as of 1-31-87
$42,125	Income is over projection

Income from January to March must significantly exceed disbursement in order to maintain operation during later lower-income months.

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Three OPC anniversary books

... continued from page 7.

this document is republished for the first time in 200 years.

Parts II and III

Parts II and III of the book deal with topics related to the American Presbyterian experience and events in the life of the Orthodox Presbyterian Church. Two of these particularly attracted my interest. James R. Payton, Jr., who was originally ordained in the OPC and is presently Academic Dean and Assistant Professor of History at Redeemer College, has a brief but important evaluative essay on the Adopting Act of 1729. This is of particular significance to those belonging to Presbyterian bodies using the Westminster Confession of Faith as their confessional standard.

With respect to the specific history of the OPC it was good to see reprinted in this more permanent form George M. Marsden's valuable essay "Perspective on the Division of 1937" which analyses those painful events in the first year of the OPC's existence. A careful reading of this essay may dispel some of the popular myths about what happened in that first year of the denomination's history.

Part IV

As the editors acknowledge in their introduction, the contributors do offer a variety of viewpoints and they have made no effort to present a single slant on things. However, it is this reviewer's opinion that the strength of the volume is in its historical worth. The essays in the collection which I found least focused and compelling were amongst those in part IV on the mission of the OPC. In this brief and otherwise very positive review I don't want to single out one or two essays for negative criticism. It is simply an expressed concern that the historical assessments are more fervently presented and more clearly portrayed than is the vision for the future. Hopefully, to the extent to which that observation is true, it is so only of the volume and not of the denomination.

Charles D. Dennison, who is the historian for the OPC and the designated editor for two of these three volumes, deserves applause. The quality of the publications is excellent. It is encouraging to see a denomination marking an anniversary with such substantial publications. These provide a mark for other denominational historical committees to aim for in attempting commemorative publications. The effort was ambitious, interesting, valuable and well done. What more can be said!

Robert Bernhardt is pastor of the Chalmers Presbyterian Church, Hamilton, Ontario.

Antonides chapter reprinted in three languages

C.C. staff

MISSISSAUGA, Ont. — The non-denominational Christian organization Jesus to the Communist World, Inc., (JTTCW) in co-operation with Christian Missions to the Communist World, is planning to publish the booklet: *Liberation Theology: A Secular Program for Revolutionary Change.* According to Klaas Brobbel, director of the organization, the booklet will be printed in the English, Spanish and French languages.

The above-planned publication was originally published as part of the book *"Stones for Bread, the Social Gospel and its Contemporary Legacy"* by Mr. Harry Antonides, Research Director of the Christian Labour Association of Canada and published by Paideia Press in Jordan Station, Ontario.

Critique of LT

While on a trip to Honduras and El Salvador in March 1986, Brobbel became aware of the great need for literature which, in clear terms, would pinpoint the falseties of Liberation Theology (LT). It should be pointed out that LT has many facets of truth, but it is nonetheless a departure from biblical religion and as such dangerous," says Brobbel.

JTTCW Inc. is of the opinion that the literature in question clearly spells out these falseties and will be of great value to thousands of pastors and students throughout the world.

The organization looks forward to publish at least 20,000 copies in each of the three languages mentioned earlier and will oversee the free distribution to students and pastors in French Africa, the far East (in particular the Philippines) and Central- and South America.

The Spanish edition, translated by professor Lydia Dokter of Muskegon, Michigan, U.S.A. has already been typeset and printing is scheduled for early 1987.

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Family

Now that I'm home

Doro Bakker

After being a part of the workforce for close to a decade, the step-over to mothering and homemaking was a radical change. For close to 10 years most of my energies, talents and time were channelled into a career. The very question of who I was tied in closely with my daily activities.

My work was of value; it held daily challenges and resulted in enormous personal satisfaction. There was room for advancement and continued study, opportunities to learn new and innovative techniques in my field plus the benefits reaped by working alongside creative and stimulating colleagues. Inherent in the job was a degree of respect from others and enough variety to make each day unique!

The decision to remain home while my children were young was made carefully and I looked forward to this new phase in my life. I looked at it as time out from a "full-time career," but a full-time job nonetheless.

A dramatic change

I don't imagine anyone is totally prepared for the changes felt upon taking leave of the workforce to remain home. It's only through years of varying family circumstances and growing alongside my children that I have come to appreciate the benefits of staying home with them.

That initial period of being home was nothing less than a dramatic change of life. Gone was the neat and orderly list of daily accomplishments, gone was the daily interaction with other adults, gone was the automatic respect a valued job can hold. In a society where homemaking and mothering are not high on the list of desirable jobs, I found myself more often than not, defending my position. If it had not been for my convictions regarding the positive influence on my children by remaining home, there were many times I would have gladly traded in my apron for my teacher's cap. I realized too that not everyone had the luxury to stay home; so, I was determined to make this a positive time.

Yes, it takes time to adjust to staying home. But besides the obvious time spent caring for children, there are a whole range of activities and ideas to be pursued from the home front.

Photo: Courtesy Doro Bakker

"As my children grew with songs and books, so did my knowledge in this area."

New opportunities

Not having to adhere to the rigid schedules and time demands of a regular job, one is often left flexible and available for volunteer work. School and church committees need members to help carry the workload. I found that the personal benefits of serving often equalled those of the organizations served. It's a good way to stay involved and informed.

Being available in your neighbourhood opens many opportunities to be of service. At the same time it provides an opportunity to break from routines and leave the house. There is always someone who would love an hour of company and an elderly neighbour who needs a ride to the grocery store.

Besides giving of yourself and your time, being home also allows opportunity to pursue personal interests. Academic or interest courses are available to almost everyone. Being home has given me the inclination and time to delve deeper into the area of children's literature and music — a field that has always held my attention. As my children grew with songs and books, so did my knowledge in this area. From a grassroots vantage point, I've been able to spend time reading and learning. I found that library shelves overflow with resources. Organizations have been established, eager to promote quality children's reading and listening materials.

The shadow side

Yes, being home has been a good time in my life. But I can't neglect to make note of the times when chaos and frustration seemed to crowd out the joy. There haven't always been delightful forays to explore the park or precious moments shared over a cup of coffee with a friend. The tensions and demands of parenting often leave one drained by day's end.

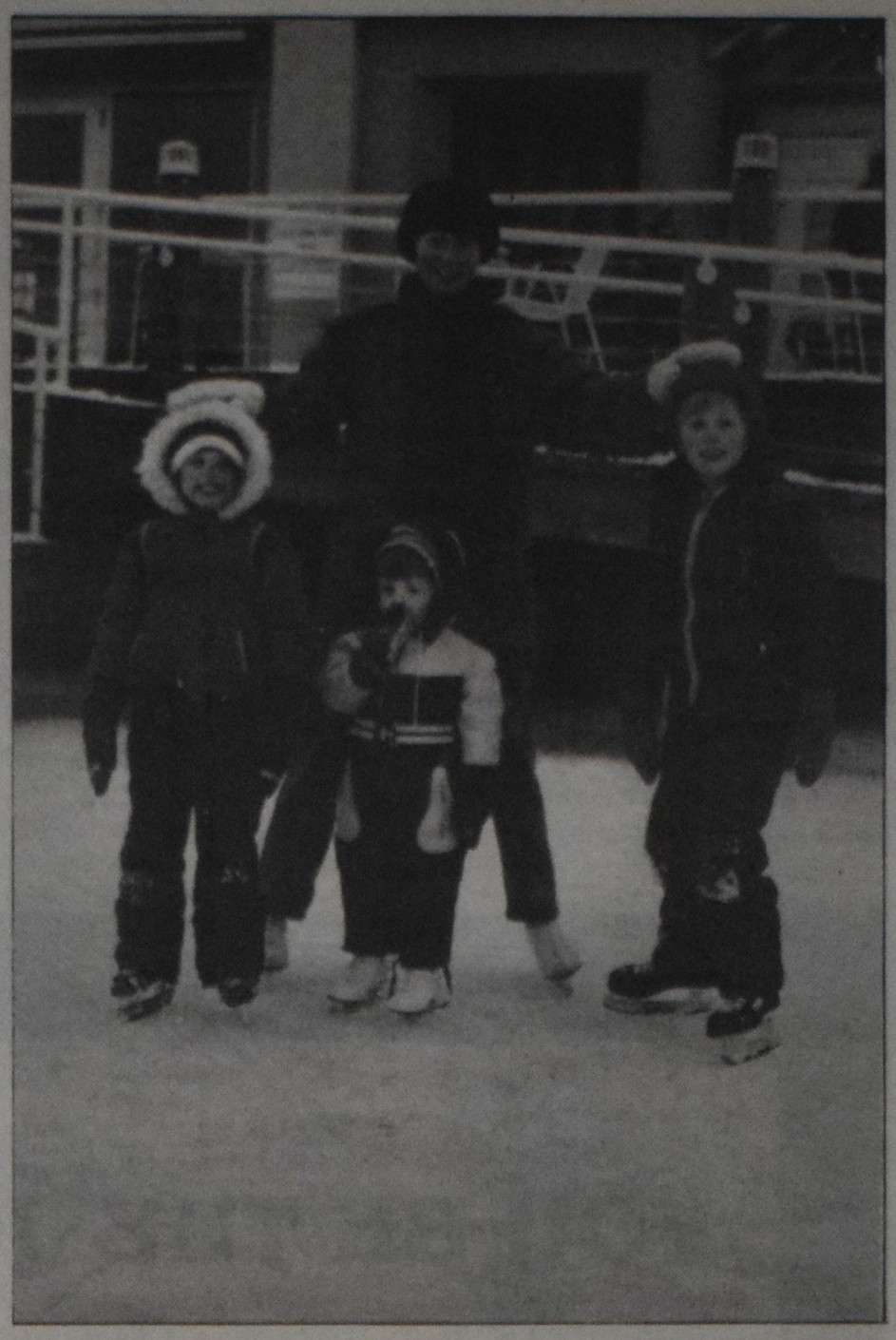

Photo: Courtesy Doro Bakker

"The overall experience of daily growing and developing alongside my children is immensely gratifying."

While the rest of the world discussed Middle East politics, I often could think little further than the lack of progress in junior's toilet training. There were days when my eyelids were too heavy to even browse through a newspaper. And in spite of its nebulous nature, the homemaker's worklist is never completed. A clean house and contented baby don't stay that way for long! Many are the times I prayed for Solomon's wisdom when untangling yet another sibling squabble or for Job's patience when the tenacity of a two-year-old's willpower would unnerve even the saintliest among us!

A step down?

There's no escaping it — young children are demanding and draining. Thankfully their capacity to love and delight is endless. Despite the darker moments, nothing is more gratifying than nurturing children through their crucial preschool years and on their way to independence.

I look back now, four children and almost a decade later, to the time I stepped out of the workforce into full-time homemaking and mothering. I recall vividly my sense of intrepidation. What lay ahead? Was this a step down and onto the slow lane? On the contrary!

The overall experience of daily growing and developing alongside my children is immensely gratifying. Memorable treasures have been stored up by witnessing all those childhood milestones. Opportunities to pursue personal interests have opened up doors and allowed me to test new waters. I've come to learn that wherever the Lord leads and places me at any particular step in life, opportunities for fulfilment, service and happiness abound.

Doro Bakker lives in Orangeville, Ontario.

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Courier

THE KING'S COLLEGE NEWSLETTER

Vol. 12 No. 1 Winter/Spring 1987

Concert Night - Premiere Performance

Kloppers, Giesbrecht, and Massey practicing for the world premiere performance of Klopper's Concerto for Organ and Strings.

Wednesday, January 28, 1987 was a big day in the history of The King's College, and especially in the life of faculty member, Dr. Jacobus Kloppers. After over a year's hard work Kloppers, along with the rest of the college community, was at last able to attend the world premiere performance of his own composition, the Concerto for Organ and Strings. During the 1985/86 academic year, Kloppers was on sabbatical leave from The King's and his main project was the creation of his first major composition. The King's College sponsored the concert, which also included a piano concerto by J.S. Bach. The event took place in the Robertson Wesley United Church and featured performers Marnie Giesbrecht (organ) and Joachim Segger (piano), both instructors at The King's, as well as the Musici Allegri Chamber Orchestra of Edmonton, with guest conductor Michael Massey.

The evening, entitled "Music for Keyboard and Strings", opened with a Divertimento in F major by Mozart, which was well performed by the orchestra. However, this light hearted music, though enjoyed by everyone, seemed to serve as little more than an appetizer as the audience eagerly awaited the next work, Kloppers' Organ Concerto. This work was written for a medium-sized organ and string orchestra, and Robertson-Wesley seemed like the ideal place to perform it. The organ is situated at the front of the church, and as there is a balcony along both sides and the back, everyone was able to get a good view. The orchestra was seated all around the organist, making it a real ensemble performance. Some program notes on the basic form and style of the work, as well as notes specific to each of the three movements, were very helpful to the audience. The music was well-performed, especially by organist Marnie Giesbrecht, and well-conducted by Michael Massey. Kloppers, who readily admits that it is not an easy work, expecially because of complicated and constantly changing rhythms, was very pleased with the performance. It was also very well received by the audience who afterwards gave the performers and composer a standing ovation. Many people were very impressed by the work, and enjoyed it very much. Some, however, were a little disappointed by the feeling that the music never quite reached a climax, and the organ wasn't used to its fullest capacity. Kloppers later explained that as the orchestra used was actually nine members short of what was originally intended, the organ had to be toned down somewhat for balance. Another explanation was that the acoustics in the church were deadened significantly by the number of people in the almost full church. On the whole however,

continued on page 3

1987 Campaign For King's: Stepping Ahead

Are you in step with us? Hundreds of canvassers across Western Canada are ready to mobilize in the 1987 Campaign for King's. We are **stepping ahead** and invite you to join us by supporting the College in this important campaign.

The King's College annual spring campaign will take place in the last two weeks of March in most CRC churches across Western Canada. During those two weeks the College hopes to raise $350,000. This campaign is an important revenue component of the budget, without which the College would not be viable. The response to prior years' campaigns has consistently been cause for thanksgiving. It is tremendously encouraging to each year anew experience this strong support and love for Christian education at The King's College.

The need for donations has not abated with the advent of government funding, according to John Rhebergen, the College's Director of Business and Development. "Crucial to a young institution such as ours is the need to implement additional programs of study and add course offerings, at both junior and senior levels. To do this within the framework of a balanced budget is particularly challenging. Only with sustained donations at existing levels, together with the additional revenue of government grants can the College undertake this much-needed growth."

During the past years the College has been able to slowly expand and diversify its programs because of the consistent support of the Christian community. Here are some of the steps that have been taken or are in progress:

STEP 1: Recommendation of the Private Colleges Accreditation board of Alberta to the Minister of Advanced Education to approve the application by The King's College to grant its own B.A. degree;

STEP 2: Introduction of a program in Business and Commerce;

STEP 3: New course offerings in computing science, education, French, and other areas;

STEP 4: Successful campaign by The King's College Foundation to reduce the debt of the College. With less than $50,000 remaining of the debt, the College is in a stable financial position, ready to grow;

STEP 6: Steady increase in enrollment and increased community involvement through Foundation work, extension courses, and other activities.

FUTURE STEPS The College hopes for continued growth in academic programs (B.Sc. and B.Ed. programs, for example) and in course offerings so that more students will be able to pursue their education within a context of Christian scholarship and community.

We need your faithful support to continue stepping ahead. Will you take a step with us? Please help us reach our goal of $350,000 in our **STEPPING AHEAD** campaign. ■

Accreditation Board Recommends King's Degree

In its meeting on January 23, the Private Colleges Accreditation Board voted unanimously to recommend to the Minister of Advanced Education in Alberta that The King's College's proposed B.A. degree be approved. Only two steps remain to realize the College's long-time dream of having its own degree program: the approval of the Minister and an Order in Council by the Lieutenant Governor giving government approval.

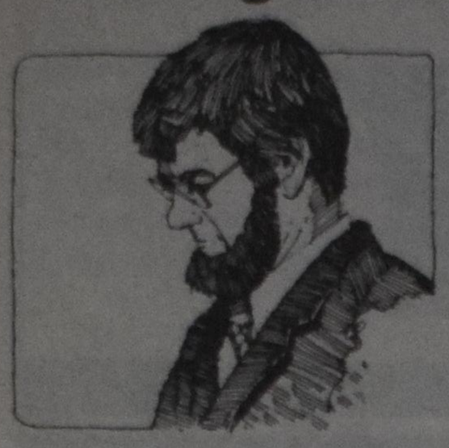
The proposed B.A. is a three-year degree, providing for concentrations in English, history, music, and philosophy, with biology to be added in 1987-88. Concentrations in the social sciences will be added as soon as feasible. Since it would be a bona fide academic degree in Alberta, students receiving it would be able to take a qualifying year at a university to obtain the equivalent of a four-year degree or could study for a year at one of several Christian Colleges to earn a four-year B.A.

The importance of the degree program for the College can scarcely be overestimated.

1. A degree program means virtually automatic entry into the ranks of senior academic institutions.
2. A degree program means far more control over our own curriculum than possible under a transfer arrangement.
3. A degree program means better education because of the presence of more senior students in classes.
4. A degree program means we can begin to receive transfer students from other institutions in greater numbers.
5. A degree program means much better retention of students who will stay for three years as opposed to one or two, improving our enrollment, especially at the senior level.

In anticipation of our receiving our degree-granting authority this year, a few brave students decided to stay for a third year and complete the proposed requirements for our proposed degree. We are grateful to God for their loyalty and confidence, and we look forward to watching them march down the aisle to receive their degrees as the first graduating class of The King's College - if the proposed program is approved. ■

President's Message



Spreading The Word

Recently, The King's College was evaluated by a team of academics holding senior positions at Alberta universities. The evaluation was done on behalf of the Private Colleges Accreditation Board, as part of the process that this Board is going through to decide whether The King's College can be accredited to grant its own independent B.A. degree. As you can read elsewhere in the Courier, this Board has now recommended to the Minister of Advanced Education that accreditation be granted. We are presently awaiting the Minister's decision.

The College was given high marks by the evaluation team. Their report speaks of the high quality of the faculty, the excellent leadership of the administration, high quality provisions for student life, a very respectable library, and effective structures in governance.

In addition, they note that the College offers a "specifically Christian alternative" to programs at the universities, and state "We saw constant evidence that the Christian educational objectives of the College directly influenced every part of its planning and daily operations."

It was good to receive such a positive evaluation, and to make progress in achieving official recognition from the educational community. We are delighted with the prospect that our own B.A. degree is now one important step closer. We also see this as an important factor contributing to the further growth of our institution, especially in terms of increasing our enrollment.

Growth in enrollment is a crucial element in the further development of the College. As was also pointed out by the evaluation committee, in order to serve a B.A. program that is viable in the long term, the College needs to grow. We need to attract students in larger numbers, in order to support the breadth of program that we envisage as a Christian liberal arts college.

Attracting more students to the College means that we have to convince them of the quality of our program. We have to make the College and its program better known in the wider community. Recently someone said to me: "I am amazed at the quality of the institution - you should advertise that fact more widely!" We are often urged to be more aggressive in our marketing, and to spend more on advertising.

We work hard at spreading the word about The King's College. Each year we spend a significant amount on advertising. We have two full-time student recruiters, who contact hundreds of Christian students in both Christian and public schools to explain the College's offerings. We print newsletters, an attractive calendar, brochures, and posters, and we distribute them widely. We have a full-time Communication Coordinator who prepares much of this material. We especially try to make the College known outside our traditional support base, and have had some success in doing this. We believe that the effort we spend on promotion is as much as we can reponsibly do, given the constraints on our budget and our need to expand the academic program each year.

Advertising, promoting, communication - all these are necessary and will contribute to spreading the word about The King's College. By themselves, they can be effective tools. But our most impressive resource in making the College known is our supporting community. About 5000 people actively support the College with their gifts. An even larger number are in regular contact with the College and support it with their interest and prayers. Clearly such an impressive supporting community is a tremendous resource for promotion. We communicate regularly with this community by means of newsletters and reports. You who read these pages and support our College can perform a very effective service to The King's College in its quest for growth.

Perhaps the most important way in which this can be done is by telling young people in the community about the excellent programs that are available at the College. It has been a disappointment to us that so many young people who have grown up with Christian education are opting to attend a secular postseconday institution. It is a trend which seems to be growing.

We are often told that the reason is a lack of breadth of programs at the College. While this may have been a factor in the early days of the College, it is much less the case now, and with the introduction of new courses and programs each year, this reason becomes less and less valid. Our planned three-year B.A. programs with concentrations in five areas, our increased offerings in the sciences (a full three-year concentration in biology, two years of chemistry, one year of physics and math), our new two-year business program - all these and many more offerings mean that the vast majority of students wishing a post-secondary university level education can attend The King's College for several years, if not for a complete degree program. What is even more important and unique is that by attending The King's, a student receives a well designed, all-round Christian education at the university level in which he or she will be confronted with the basic questions facing Christians in many areas of life. He or she will also receive direction in these areas from highly qualified professors who have a strong commitment to the integration of their faith with their discipline. A secular institution cannot provide this by any stretch of the imagination.

I count on you to share this message with students in your community who are considering post-secondary education. I count on you to help us dispell misunderstandings and misperceptions about The King's College that young people might have. In two major evaluations which the College underwent this year (one for affiliation renewal with the University of Alberta, one for accreditation), the College received strong endorsement from the most senior levels of academia in Alberta. I hope you will help spread that word, so that many Christian young people will avail themselves of the opportunity to receive high quality Christian education at the post-secondary level. ■

Dr. Henk W.H. VanAndel
President

1987 Tour of The King's College Choir - Okanagan Bound!

The 1986-87 choir of The King's College

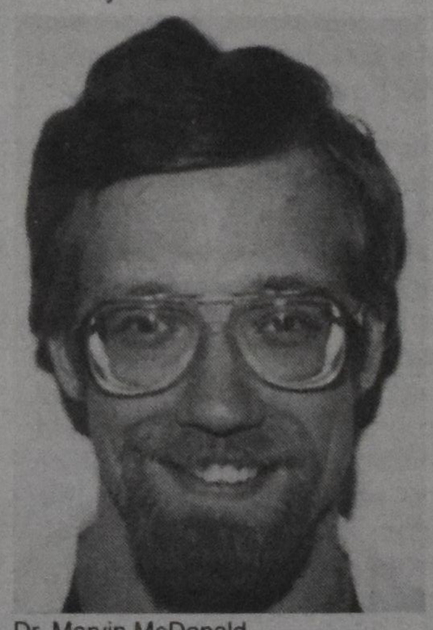
"Thanks Be To God" is this year's theme for The King's College Choir's annual Spring tour. The itinerary follows:

March 18	Rocky Christian Reformed Church (1 km. south of Rocky on Hwy 11)	*8:00 PM
March 19	All Saints Anglican Church--Vernon (3205 - 27 Street)	*8:00 PM
March 20	First Baptist Church--Penticton (1498 Government Street)	*8:00 PM
March 21	First United Church -- Kelowna	*8:00 PM
March 22	Salmon Arm Christian Reformed Church	10:00 AM
	Kamloops Christian Reformed Church	6:00 PM

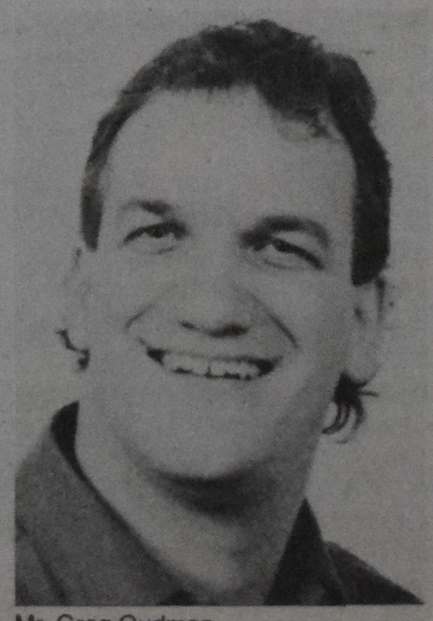
*Free will offering

Introducing . . .

Ms. Coby Benoit



Dr. Marvin McDonald



Mr. Greg Oudman

The King's College proudly introduces the following people who have recently joined the staff.

FACULTY

Dr. Marvin McDonald joins the social sciences department as Assistant Professor of Psychology. His educational history includes a B.A. from St. John's University (Minnesota) and an M.S. and Ph.D. from Purdue University (Indiana) majoring in clinical-community psychology and minoring in quantitative psychology. His dissertation is entitled "Clergy as Gatekeepers: Networks of Counselling and Referral".

Mr. Derek Drager

Ms. Katherine Jenkins

ADMINISTRATION

After many years of service **Ms. Marolin Watson (Blainey)** resigned from her position as Clerical Administrative Assistant here at The King's College. We wish her and her husband well in their new life together in England.

Ms. Coby Benoit joins the administration as Clerical Administrative Assistant. Prior to her appointment here at King's, Benoit was employed as a secretary with the Edmonton Public School Board.

Mr. Derek Drager joins the administrative staff as Student Life Coordinator. Drager began his employment here several months ago and is a familiar face for many students at King's. His educational history includes a B.A. and M.A. from the University of Alberta.

Ms. Katherine Jenkins joins the library staff as Library Technician. Her educational background includes a Library Technician Diploma from Grant McEwan Community College.

Mr. Greg Oudman joins the development staff as Student Liaison Officer. You may have already met him as much of his time is spent "on the road" promoting The King's College. Oudman, a former King's student himself ('82), has a Social Services Worker Diploma from Grant McEwan Community College.

We heartily welcome Dr. McDonald, Ms. Benoit, Mr. Drager, Ms. Jenkins, and Mr. Oudman and their families to our family and wish them the Lord's richest blessing in their positions here at The King's College. ■

New Governors Introduced

During the Annual Meeting of the Membership of The King's College, held on October 17, in Lethbridge, AB, the results of the Governor's election were announced.

The following people were reelected to the Board of Governors:

Hedley Boschma, Rocky Mountain House, AB
Ulrich Haasdyk, Calgary, AB
Fred Herfst, Burnaby, BC
Hank Klok, Taber, AB
Lambert Tuininga, Neerlandia, AB
John Woudstra, Edmonton, AB

The following people were elected to the Board of Governors for the first time and we would like to introduce them to you.

Greta DeGroot (Calgary, AB) is a registered nurse working part-time at the Colonel Belcher Hospital in Calgary. She is a member of the Emmanuel Christian Reformed Church in Calgary and has served on the Board of Rehoboth Christian Association for the Mentally Handicapped. Greta is married and has three children.

Bernie Potvin (Edmonton, AB) is a Lecturer at the University of Alberta and Concordia College in Edmonton. He is in the process of completing a Ph.D. in education, writing a dissertation on Christian Religious Education. He and his wife have one child and are members of Knox Evangelical Free Church in Edmonton. He has considerable experience in Christian education and youth work and also has spent time teaching in Zambia and the People's Republic of China.

Kay Steiger (Surrey, BC) is a full-time homemaker taking care of a family including three young children. She has taught for six years at Fraser Valley Christian High School, and subsequently was a career counsellor at that school on a part-time basis for seven years. She and her family belong to the Langley Christian Reformed Church.

Evert VandenBerg (Saskatoon, SK) is a self-employed contractor in residential construction. He and his wife have four children and are members of the Bethel Christian Reformed Church where Evert is an elder. He is also a member of the finance committee of the Saskatoon Christian School Society. Two of his children have attended The King's College.

Gertie VanderBeek (Red Deer, AB) is a homemaker and mother of six children involved in many volunteer and part-time activities outside the home. She and her husband Bill are members of the Red Deer Christian Reformed Church. She has taught in adult education programs put on by her church and worked for Alberta Social Services as a family support worker. She is also involved with the Red Deer Food Bank and the ladies auxiliary of the Red Deer Nursing Home, and has volunteered as a crisis line counsellor.

Marguerite Visscher (Chemainus, BC) is a full-time homemaker, taking care of a family including four children. The Visschers are members of the Duncan Christian Reformed Church. Marguerite has a B.Ed. degree and has taught for a number of years. She presently is active in education in the local church and Christian school, teaching catechism and being a member of the education committee.

Jane Witte (Burnaby, BC) is presently enrolled in a Master of Divinity program at Regent College. She is also employed part-time as a youth worker in the New Westminster Christian Reformed Church. Jane is a teacher by profession, and has taught for 12 years, the last five at Fraser Valley Christian High School in Surrey, BC. She has been active in her church as a catechism teacher and member of various committees. She has also been active in curricular development and sports coaching.

We welcome these new Governors to the Board and urge you to get to know them if possible as your community link to The King's College. ■

Concert Night - Premiere Performance

continued

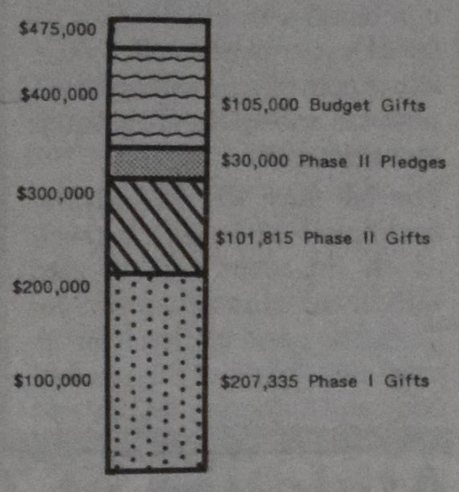
the performance was a great success for Kloppers and The King's College.

After a twenty minute intermission the audience sat down to hear Joachim Segger and the orchestra perform Piano Concerto in A major by Bach. This was also extremely enjoyable to all, despite a minor slipup by the orchestra at the beginning of third movement. Joachim Segger performed very well, and said afterwards that he was very pleased with the way things had gone.

It seemed like after this anything else would be somewhat of a let down. However the whole audience seemed to find the orchestra's performance of Peter Warlock's Capriol Suite a perfect ending to a very enjoyable evening. The arrangement of six sixteenth century dances kept everyone silent to the very end. This evening of music for keyboard and strings turned out to very successful for all involved. Organizers were especially pleased with the turnout of over 650 people, which will help to pay for a lot of the costs of sponsoring a concert such as this. The successful evening was taped by the CBC for future radio broadcasts.

The concerto was selected to be performed at the CANA Festival (a 10-day festival of Canadian music) in Edmonton at the end of May, 1987. It will be performed by Patrick Wedd (organ) from Montreal accompanied by a 20-member string orchestra from the Edmonton Symphony Orchestra, Bill Shookoff conducting. Another piece by Kloppers, a motet on "Almighty Fortress is Our God" for four-part choir, brass, and organ, will also be performed at the CANA Festival. ■

Debt Retirement Campaign Draws to Successful Close



In the summer of 1985, The King's College Foundation launched a 'Plans for the Future' campaign - a campaign designed to entirely eliminate the outstanding debt of the college.

Today, some 20 months after the initial plans were begun, we can announce with gratitude that the campaign is drawing to a successful close. The goal of the project was total relief from the deficit, which stood at approximately $475,000. The plan consisted of 2 parts. First: to mount a special fund raising campaign among Western Canadian supporters. A key criteria for this campaign was that it should not result in reduced contributions to the annual spring drive, since the spring drives are crucial in meeting the annual budgets. Phase 1 of this campaign was conducted during the fall/winter of 1985-86, and resulted in over 225 gifts totalling $207,335. We are especially thankful that this wonderful response did not have a negative effect on the '86 spring drive. Phase II of the campaign, now in its closing stages was begun in November '86, and thus far gifts and pledges totalling $131,815 have been received.

The second part of the debt retirement plan was to apply funds which had already been designated for debt reduction in the College operating budget. Thanks to the generosity of the constituency, it was possible to allocate $105,000 during the period july '85-December '86.

The success of these debt reduction efforts is indeed cause for thanksgiving. Thank you, donors! Thank you, canvassers! Thank you, Provider in heaven, from whom all blessings flow! ■

Courier

Vol. 12, No. 1
Winter/Spring 1987

The official publication of The King's College, 10766-97 Street, Edmonton, Alberta, T5H 2M1, (403) 428-0727.

The King's College is a Christian liberal arts college offering university-level education.

Attention Alumni!

If you attended The King's College for two years or more and if you successfully completed 20 term courses with a grade point average of 5.0 for the last 10 of them, you may be eligible for a Diploma of Arts or a Diploma of Science. Write to the Registrar, Dr. Robert Day, if you like to receive a diploma for your work at King's, and we will be happy to check your records to see if you are eligible.

Diploma of Arts	
Length:	20 term courses
Core:	8 term courses
Distribution:	4 term courses
Options:	8 term courses
Grade Point Average:	5.0 more for last 10 term courses
Diploma of Science	
Length:	20 term courses
Core:	8 term courses
Distribution:	0-4 term courses
Options:	12-8 term courses
Minimum Number of Science & Math:	8 term courses
Grade Point Average:	5.0 or more for last 10 term courses

P.S.

Those of you who know Heather Stadt will be pleased to learn that she has just graduated from Queens University with an Honours Degree in Psychology. Within this graduating class, Heather was the top psychology student at Queens. She plans on taking GRE's and then entering a graduate program in clinical psychology. Two possibilities for her include McGill University and the University of Alberta. Congratulations Heather and good luck! ■

Salmon Run Visit

Biology students, staff, and a few small, related guests enjoyed a field trip to the Shushwap area in British Columbia last October. The excursion began with a visit to the Tyrell Museum of Paleontology in Drumheller, Alberta. From there, they drove to their accomodations near Salmon Arm. Activities the following days were aimed at seeing as much as possible of the spawning activities of the Adams River Sockeye salmon. They saw the main spawning areas, hiked along the river towards Adams Lake, and visited an egg collecting and fish rearing facility at Eagle River. The weather and roads were excellent. This was the second visit of King's students to Adams River, and they hope to repeat the field trip when the salmon, they last knew as eggs, return in 1990!

Back Row (l-r): Rebecca Lewis (Edmonton, AB), Eric Buist (Rimbey, AB) Tom Greidanus (Edmonton, AB), Dean Degner (St. Albert, AB), Harry and Ria Cook, J. Vander Loo (University of Utrecht, The Netherlands)

Middle Row: Becky Cook

Front Row (l-r): John Berkenbosch (Edmonton, AB), Angela Siebring (Mill Bay, BC), Bert Haar (Smithers, BC), Miriam and Tim Martin, Vera Top (Cayley, AB), Marilou Reitsma (Blackfalds, AB). ■

KING'S VIEW '87

an inside look at The King's College and what it has to offer today's university student

Thursday March 12

1:30 pm	Professional educators' inservice with Don Posterski (Director, Project Teen Canada; Director, Inter-Varsity Christian Fellowship; author, The Emerging Generation, Friendship, Why Am I Afraid to Tell You I'm a Christian?)
2-5 pm	Classes open to visitors
7:30 pm	Welcome and Presidential Address
8:00 pm	Extension lecture "Women in Society" Student Musical Recital

Friday March 13

8-11 am	Classes open to visitors
11 am	College chapel with Don Posterski
12-5 pm	Classes open to visitors
6 pm	Potluck supper and evening program

Saturday March 14

Optional tour package to West Edmonton Mall, Fantasyland and Waterpark.

I Want To Become a Teacher: What Does King's Have To Offer Me?

Although the College does not presently offer a Bachelor of Education degree, it does provide quite a wide spectrum of programs for aspiring teachers-to-be. At present two qualified faculty members (Dr. Robert Bruinsma and Dr. Alyce Oosterhuis) staff the Education department at The King's and additional staffing is provided by sessional instructors and master teachers from the Edmonton Christian school system. Below are sketched the program options available. Interested students and counsellors should contact Drs. Bruinsma or Oosterhuis for further details.

1. **Three-year Transfer Program to Calvin College**
Students who have a strong academic high school program can spend three full years of study at The King's and then transfer to Calvin College in Grand Rapids, Michigan, to complete their program in one additional year. This arrangement provides student's with the benefit of less expensive, Canadian Christian teacher's training for three years and a highly respected Bachelor's degree from a leading private liberal arts college. Certification of this combined program in Alberta is under consideration.

2. **Two-year Transfer Programme to Dordt College**
Western Canadian students who have had brothers and sisters attend Dordt College in Iowa should be interested to know that they can come to The King's for two years and then complete their studies in education there. This combines a made-in-Canada Christian education with a degree from another respected Christian liberal arts college in the Reformed tradition.

3. **Two-year Transfer Programme in Elementary Education to the University of Alberta and Other Canadian Universities**
By virtue of its affiliation agreement with the University of Alberta which is also recognized by other Canadian unversities, students can complete two years of liberal arts and science courses at The King's and then transfer to another Canadian institution for the majority of their professional teacher training. The two years spent at The King's will provide a unique Christian perspective on many areas of life which is so crucial for Christian teachers.

4. **One-year Transfer Programme in Special Education and Secondary Education to the University of Alberta and Other Canadian Universities**
For students who want to start their education in a small, personalized, Christian setting before transferring to specialized university programs in education, The King's can provide just that.

5. **Our Own Bachelor of Education Degree**
We're hard at work developing our own B.Ed. programs which we plan to dovetail with our proposed three-year B.A. and B.Sc. degrees. We will keep you informed about our programs. ■

An Essential Ingredient

Eric and Anne live in Yourtown, British Columbia. They are retired now; their two children are grown up and living on their own. Eric and Anne know some young people in their church who attend The King's College in Edmonton, many hundreds of kilometres away from home. They love these young people, and are glad that they have chosen to attend a college where Jesus Christ is acknowledged and loved, and they know, too, from reading the College mailings that tuition fees cover only about 25% of the overall cost of education there. For these reasons, they are happy to include The King's College in their list of causes for prayer and gift support.

Bernice and Henry live in Mytown, Alberta. They are a young family; some months it is not so easy to pay the tuition fees for Christian school. They hope, though, that someday after high school their children will be able to continue their studies at the university level in an environment where they will also learn anew of the complete harmony between Holy Scriptures and Creation, and discover how these Godly revelations impact on history, science, fine arts and languages. They gave a series of twelve $20 post-dated cheques when The King's College canvasser rang their doorbell during the spring drive. And they hope that when their children are old enough to attend The King's, there will be others who will join with them in sharing the cost of this education.

M. Professional in Manitoba attended a Christian college a number of years ago, and is now a senior partner in a successful public practice. M. Professional is deeply grateful for the positive attitude and values which were developed at the college, and knows that they are most helpful in following a Christian lifestyle, both on the job and in society. M. is committed to supporting The King's College, and helping to make it as available as possible to as many as possible.

The above names, of course, are fictitious. But they represent real people, grandparents, aunts, uncles, parents, and friends - all Christians, who care for The King's College and the students it serves. In a word, they represent supporters ... **AN ESSENTIAL INGREDIENT** to the life and very existence of The King's College. ■

John Rhebergen
Director of Business and Development

Student Life at The King's College

To date the 1986-87 year at The King's College has proven to be a full and exciting one for students. An active and energetic Student Co-ordinating Committee, led by MJ Opdendries, combined with the Student Affairs Department to offer a variety of activities providing social, physical and spiritual challenge and enjoyment.

The fall term led off with the traditional all-college retreat, which this year was blessed with beautiful weather and enthusiastic participation from almost two-thirds of the student body and numerous faculty and staff. This set the stage for other events such as potluck suppers, an airband contest, the halloween dance and in November, a night of food and fun at the West Edmonton Mall Water Park attended by over half of the students.

On the intramural scene, the college population was divided into four houses for the purpose of intramural competition, which resulted in healthy numbers of students enjoying innertube water polo and co-recreational volleyball, and co-recreational floor hockey after the Christmas break. On a more competitive level, King's students have represented the college in the sports of hockey, basketball and volleyball in various recreational leagues in the Edmonton area. (See article on athletics elsewhere in this **Courier.**) Regular weekly college Chapels have continued to thrive as opportunities for all members of the College community to worship and grow together as Christians. The Monday morning assemblies devoted to spiritual topics have been the scene of open, honest and spirited discussion among large numbers of students.

The winter term continues in similar fashion as students, staff and faculty share in the completeness of college life and look forward with particular anticipation to King's View '87, our annual open house event to be held on March 12 and 13, which will feature, among other highlights, Don Posterski, one of the nation's foremost experts on Christianity and the Canadian youth culture. We extend a special invitation to anyone who is able to attend King's View '87; this is a perfect opportunity to experience college life at King's for a day. ■

Athletics at The King's College

Athletes are growing at The King's College, and athletics certainly is! This year, the College fields teams in women's and men's basketball, ice hockey and volleyball. At The King's College, we are looking for individuals who want to grow as Christian students and athletes. We are looking for new players who will soon become veterans and leaders on the the King's teams.

This year, the blue, grey and white of The King's College Kyries is again active in the city of Edmonton and throughout Alberta. The men's hockey team participates in the Edmonton Christian Hockey League (now recently renamed the Concorde Hockey League). With league play, exhibition matches and tournaments the team will play 65 games this year, highlighted by year-end tournaments in Barrhead, Red Deer and Iron Springs, Alberta. The team will return to Iron Springs as defending tournament champions and favourites. The women are active as well and participate annually in a Lacombe tournament.

In basketball, both the men and the women participate in the Edmonton Basketball Association and play in twenty game leagues against commercial and other college rivals. Although the teams have started slowly, both are becoming stronger as the year progresses. The men have a record fifteen players on the squad and the women, who have formed a team for the first time, have ten players.

The King's women's volleyball team participates in the Edmonton Volleyball Association and plays weekly matches against college and community teams. After a slow start, the women have improved their record and should secure a play-off position soon. The men, undefeated in league play since November, participate in a local Christian Fellowship Volleyball League which despite its name has been extremely competitive. Both teams recently travelled to Three Hills, Alberta to participate in the first annual Prairie Bible Institute Volleyball Tournament. At this event, the men finished second and the women fourth among eight teams in their respective competitions.

For the past four years College teams have increased in number, played more games and become more competitive. Slowly but surely our teams have become established in local competition and have started to build a tradition at the College. As some of our athletes leave, others arrive to carry on this tradition. We have equipment and new uniforms, we simply need dedicated Christian athletes to fill them. We're starting small, but we'll soon be there in a big way! ■

ACTIVITIES QUESTIONNAIRE: If you are intending to enroll at The King's College in September, 1987, please complete this section, clip out and mail to:

Director of Student Affairs
The King's College
10766 - 97 Street
Edmonton, AB T5H 2M1

Check those activities you would like to participate in:

- ☐ Ice Hockey Team
- ☐ Basketball Team
- ☐ Volleyball Team
- ☐ Intramurals
- ☐ Outdoors Club
- ☐ Choir
- ☐ Chapels Committee
- ☐ College newspaper
- ☐ Yearbook
- ☐ Student Council
- ☐ others _____

NAME: _____
ADDRESS: _____
POSTAL CODE: _____ PHONE: ( ) _____

February, 1987/COURIER

Gold Medal Awards

John Berkenbosch (Year Two) and Karen VanderMeulen (Year One) proudly display the Gold Medal Awards they received at the 1986-87 Convocation ceremony of The King's College. The medal is awarded to the top academic students in Year One and Year Two of study at The King's College. John is currently in his third year of study at The King's College and hopes to pursue graduate studies in Bio-Chemistry. Karen is currently a full-time student at the University of Alberta and hopes to pursue graduate studies in Political Science. ■

Special, Extra Gift

Have you ever wished that you could make a **Special, Extra Gift** to us?
We have some ideas you may like.

☐ Do you know that you can make a revocable trust agreement gift? You make a gift, and if you need it back, we will return it without questions asked.

☐ Do you know you can make a life-income gift? You make a gift, and we will pay you an income for life.

☐ Do you know you can make a gift in your will? Planning and proper documentation make it a real possibility for many people.

The King's College is a co-sponsor of Christian Stewardship Services, CSS works with and for us in these gift areas. Please contact CSS at 455 Spadina Ave., #210, Toronto, Ontario, M5S 2G8 (416) 598-2181 for more information. Their services are free, confidential, and without obligation.

Name _____
Address _____
Phone _____

This COURIER is being partly distributed as a supplement to CALVINIST CONTACT (February 27, 1987).

Feature

Long-range mercy for Africa (4)

The CRC in Sierra Leone

Calvin Seerveld

Calvin Seerveld, professor of aesthetics at the Institute for Christian Studies, was invited by the Christian Extension Services (CES) field workers of the CRWRC and CRC World Missions in Sierra Leone to lead their annual Spiritual Conference in the capital of Freetown during October. Afterwards, he and his wife were invited to visit either the Kuranko team at work (inland up North) or the Krim team (coastal work in the South) for a good week.

I will tell you a true story as I remember its being told to me firsthand.

In the Kpanguma area of southern Sierra Leone, near the delta and coastal area where the CES Krim team need to use a fleet of little boats to do their missionary and CRWRC work, stealing had become a major problem by March 1986. Not oniy cement and building supplies would disappear, shovels and portable items, but fuel was being persistently stolen. It would bring good money on the black market. No matter how tight you were on security, the thieving went on. It made the construction work very difficult, disheartening. Finally, a particularly severe robbery of diesel fuel, siphoned out of the main CES launch, happened, and the thieves botched the job and let a lot of fuel spill into the boat in a very destructive way.

You can go two routes: (1) the Sierra Leonen (national) police, or (2) the tribal route with the (paramount) chief. If you go to the police, they will send in a truck load of officers, terrorize the village, put a couple of people in jail, whether they were the real culprits or not, and then CES has an enormous public relations problem with the villagers it is trying to help. If you go the tribal route, the chief will call in a sorcerer who will lay a spell on the thieves in the name of evil spirits, and likely nothing will happen. What should be done?

Use biblical means

The CES Krim team of Stan and Barbara Drenth, Bill and Jacki de Kuiper, Brenda vander Schuur, Pat de Vries, Dirk and Joanne Booy, Bert and Ruth Adema, thought about it. Can't we somehow just lay this matter before God, do a *biblical* thing, and bring a message to teach this village to be responsible to God's law for human life? That's certainly more important than trying to get compensation for robberies. The Koran says, cut off the hand of the thief. Can't we go to the people with the Bible in hand and say, God says you must not steal!

So the whole CES Krim team stopped work, and called a meeting of the whole village; all the local leaders came. Through a Mendes translator they held a public session with the Bible in hand, and said clearly and simply:

God is a righteous god. God forbids stealing. The living God will curse a village if its thieves are not punished. Stealing harms relationships. It breaks down love. Your village will be known as a thieving community. We are all thieves, really, taking glory away from God. We need Jesus to turn us away from thieving. This is what God says. Now it is your turn to respond as a village, before God brings judgment on the thieves and those who hide them.

Everybody went back home.

Two hours later one thief was brought forward. The next day the other thief, an accomplice, confessed. They were both fined and made to work several weeks of labour as punishment.

The stealing from CES has stopped. Someone told Pat de Vries later on CES didn't need to lock things up so carefully anymore. "We [the whole village] decided to stop thieving."

(1) Apparently the Sierra Leonen African villagers have very little or no sense of guilt. (This is hard for me as a Calvinian Christian to believe, but we were told this repeatedly and confidently.) These Africans do have an exquisite sense of shame, however. Stealing or committing adultery is not wrong if you are not caught. Once your thieving or promiscuity is found out publicly and you are exposed, shamed, then you are indeed an outcast, and it is hard to become accepted again within the community.

It seems to me the CES Krim team had a pure heart when it got angry. They did not want to take punitive vengeance, but simply wanted to have the stealing stopped and point to God's good word for living human lives. The straightforward public (imprecatory) appeal to have God punish the thieves directly, struck fear in the hearts of these villagers, so used to having sorcerers put spells on them, and shamed them, because CES, whom everybody knew as selfless people working for the good of the village, were frustrated in doing good. So they turned from their evil way and produced the thiefs. The CES action reminds me of the wise woman of Abel's rescue of a village from General Joab who threatened to raze it to the ground. (II Samuel 20:16-22)

Photo: Calvin Seerveld

George Brook neighbourhood on a hillside with modern capital of Sierra Leone, Freetown, in the background.

Within the envelope of evangelism

Evangelism is the overriding purpose of a Christian presence in a non-Christian setting: make the shalom of Jesus Christ's rule convicting and palpable to those who are ignorant of the Lord or who are lost in their evil ways. But "bringing the good news" is like an envelope. If it has no stuffing, no content, no body, then the message of the envelope is empty. Or if what is inside the envelope is porous or irrelevant, ambivalent or makeshift, then your evangelism is full of holes and in vain.

I happen to believe the Reformed way of evangelism is the most biblical way to bring the gospel: the *full* counsel of God for *all* of life is what is developed. Reformed evangelism does not adapt to what is current somewhere and say, "That's not too bad for starters, but we've got to *add* a spiritual dimension to life so that heavenly concerns complete your earthly needs. God is concerned for your soul as well as your body. No. And Reformed evangelism, as I understand it, does not come into a (pre-Christian) situation and tell everybody, "You are all enemies of God headed for hell unless you decide here and now to choose for Jesus, be baptized, and do exactly what we say the Bible says if you want to get to heaven." That's certainly not the way Paul talked to unbelievers (e.g., Acts 16:16-34; 17:16-32; cf. Romans 5:6-11), although that's close to the kind of judging confrontation Jesus had with the *hypocritical* believers! (Matthew 23). Again, not that way.

Reformed evangelism *accepts* the unbelieving people *as neighbours, challenges* the *sin* of disobedient pride in our own as well as in the neighbour's heart, which is enmity against God, and *calls* everybody with ears *to a changed way-of-life*, God's way-for-life, by *showing* slowly and historically to your neighbour what a holy life and the shalom of the Lord means on earth.

I think the Krim team dealt with endemic stealing as Reformed evangelists. I also want to give a second and a third illustration of the CRC Reformation witness in Sierra Leone.

(2) The George Brook neighbourhood of about 7,000 people is a shantytown of poverty on the hillsides of Freetown, the capital of Sierra Leone (illus. 1). There are seven mosques, two churches there, and less visibly present is a CES project headed up by Steve and Carol Nikkel and their national counterpart, Bob Sam-Kpakra, who together with the local churches, the United Christian Council in the city, and with the approval of certain (national) governmental agencies, are doing development work among these hill-side dwellers.

Responding to concrete needs

The CES arranges loans to groups of people who have a thought-out project that will perform a good service in the community, and give them-

Continued on page 12 ...

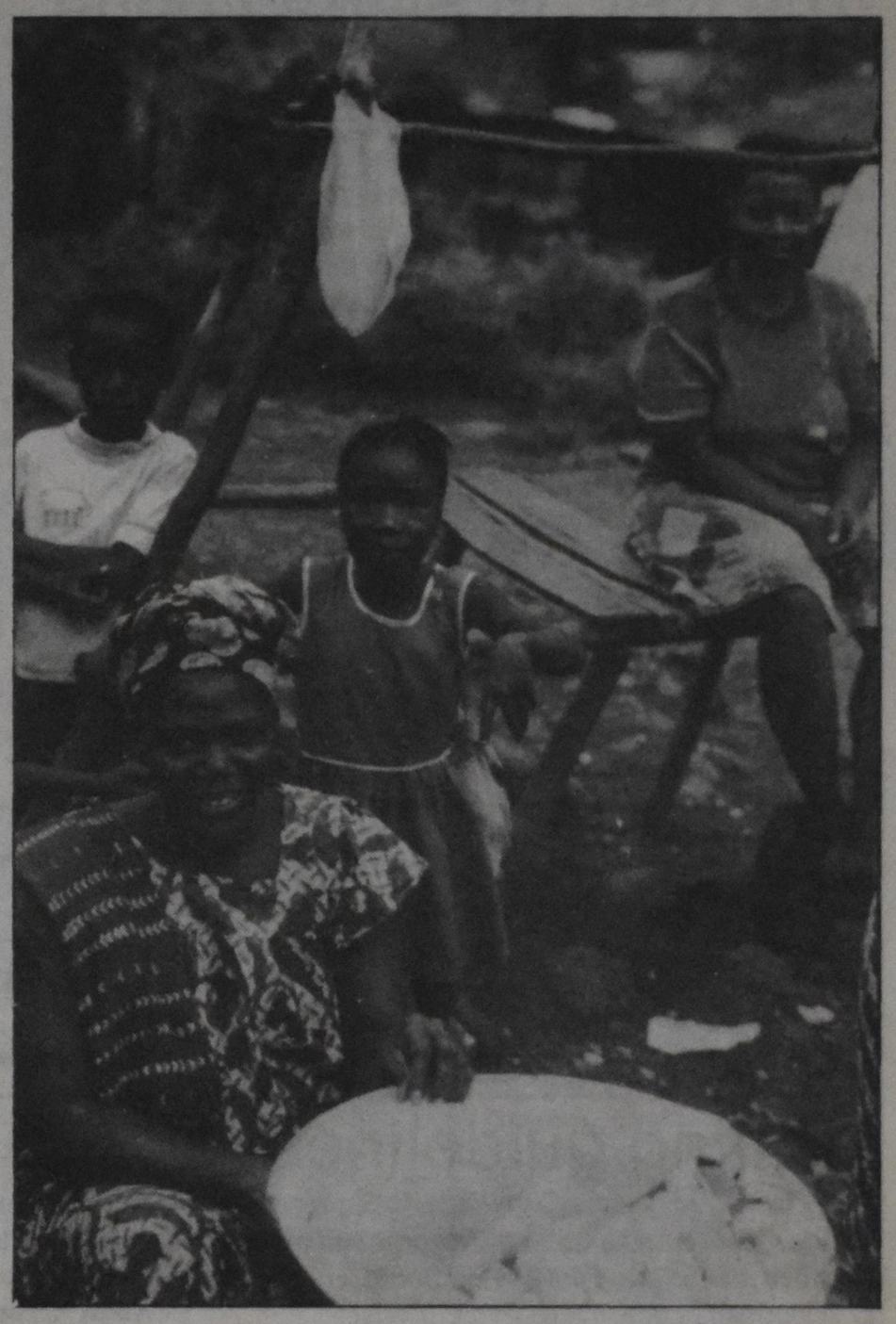


Photo: Calvin Seerveld

A shop and shop-keeper selling wares in George Brook neighbourhood.

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The CRC in Sierra Leone

... continued from page 11.

selves satisfying work. One group of young people opened a "coffee shop," a ramshackle counter with a roof, behind which they heat coffee on an outdoor wood "stove." They also serve slices of fresh bread; buttered is extra. Another person was interested in printing. So he now has a place that prints the cheap exercise booklets of lined paper every child who gets into school needs to do his work in. The "coffee shop" also sells those inexpensive exercise booklets. A tie-dying enterprise for colouring shirts and blouses is in the offing. (illus. 2) All these projects are channelled through committees of the local United Methodist Church and the more independent Ministry of Hope church in this hillside town. CES plans things in the background, arranges, counsels, judges, but wants to leave the daily administration, when possible, completely in the hands of local church people organized in separate-from-the-church-but-related committees of wise followers of Christ.

In our interview with Pastor and wife Sheaka (UMC) we discussed whether they should help unbelievers escape poverty too, no strings attached? And what if people join the church just because they smell development money? How do you set priorities between immediate needs of starving malnutrition and a long-term policy to build up steady employment? Problems abound.

The sociological jargon that secular funding agencies name this kind of activity is "income-generation" projects. In my book, *the whole package* when it is done *in the name of Jesus Christ* (and that doesn't mean perfectly or without mishaps) is Reformed evangelism in action. Inside the message of "Repent from sin and believe that Christ is the Lord of life" is the concrete grit of learning how to do business justly, ministering to what are real needs of one's neighbours — food, clothing, schooling — and learning to make a living and to do it with hope and joy.

(3) One night after dark we rode for an hour over the jolting rocks and crevices called a road in the up-country bush to a neighbouring village Nyanwulia.

There the Kuranko national CES team Jan Disselkoen is training were going to introduce — after much preparatory work, they were now asked to come — their offer to teach anyone who would try, to learn to read. Everybody in the village is illiterate, and even the question of *why* learn to read had probably never entered their minds. The paid town crier had announced through the village there would be "cinema" tonight in the main street.

It was pitch dark, and the lovely African sky was filled with stars. The CES team raised a portable screen and attached a slide projector's wires to the van's battery. A large crowd of at least 300 people had gathered in the open air. We waited for the chief to arrive. One of the CES staff introduced themselves. A prayer was made. Then Sam *read* two simple short stories in the Kuranko language from their primer, his face and text illuminated only by the beam of a large flashlight, and the crowd of men, young men (the most forward-coming recruits so far), women, children and babies, listened raptly, with amusement, waiting for the twist at the end and the point. Then Augustine *read* a few riddles from a booklet, such as, "If the little child has a big mouth, what about the mother?" Different persons in the audience responded with ingenious and humourous answers. Then Kuranke told about the literacy program by commenting on the coloured slides which were now projected on the screen.

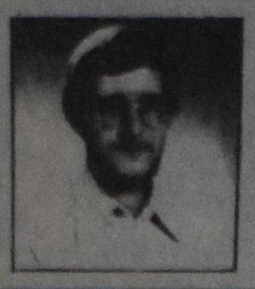
The gift of self-respect

First, there were pictures of the famous "Cat," the singing storyteller everybody in Kuranko land knows. Then came slides of people — chiefs, mommy-queens, young people in past reading classes, seriously writing letters of the alphabet on a blackboard, and later on receiving their diplomas. Whenever the crowd saw someone they recognized on the screen, they murmured approval. Especially the women I could see standing near me beamed all over at the women in the pictures. They had never seen "cinema" before! And suddenly I understood the mercy that was being given away by CES this evening: to see ordinary people they knew in colour on a screen, just like the famous storyteller, "the Cat," gave each one of them more self-respect and maybe even the motivation to try this "reading" stuff too. My heart went out above all to the women whom I saw responding with such an intense eagerness and joyful expectancy. They are worked like beasts all day in the fields, often carrying their youngest, and are still expected to prepare food for the family in the evening (since certain activities are women's work). I'm not suggesting the men are slackers — the women are normally bought and sold in marriage, often younger ones to older men who have the money and it is hard for them to see their beauty without a glass mirror or showing back in someone's eyes who loves them. Here they were recognizing how lovely and respected and assured they as women could be.

It became plain to us that night in Africa how a literacy program wisely done in the name of Christ can be a long-range act of love. Not just that the Kuranko will be able to read the Krio New Testament (which became available, published in October 1986 — Krio is the lingua franca of Sierra Leone), but the CES would be arming them against the secular bullies who take the illiterate's money and write them a wrong receipt they cannot read. *Numeracy* is a first step in literacy! And although the Kuranko couldn't know it yet, literacy is not simply a technique to get a better job in the modern world, but literacy does lead to *records*, which call speakers who go back on their word to a just accounting; and records are a gateway to *history-keeping* that outlasts a forgetful and idealizing memory, and makes a *cumulative culture* more accessible ....

I saw the Kuranko bush villagers respond somewhat uncomprehendingly but nevertheless hoping — responding to the CES offer of learning to read as if it were good news! The CES literacy program is indeed cradled within a gentle love to provide those often unfortunate neighbours of ours clothing with which to bind up some of their wounds, and prepare them for the secularizing world encircling them. Whoever could have seen the faces of those African people shining in the light of an old slide projector that evening would know that Reformed evangelism is so wonderful and happy-making, that everybody should do it!

Next: miracles and problems, promises and mission policy.



MEDIA SCAN

Henry Knoop

Rating guidelines revised

Nearly four years ago the Ontario Supreme Court ruled that the Ontario Censor Board (now called the Ontario Film Review Board) could not censor or ban movies unless precise standards were drawn up and followed by the censors. The censor board, then under the leadership of Mary Brown, insisted it had these standards. For most filmgoers, however, these standards were vague. "Restricted" movies usually meant sex and/or violence; "Family" movies meant clean entertainment.

Recently the Ontario Film Review Board, now under the leadership of Anne Jones, met in an all-day session to revise these standards and, in an act of community openness, made them available to the *Toronto Star* which published them for the benefit of its readers. The publication of these "new" guidelines reveals for the first time the specific criteria for categorizing or rating movies as "R," "AA," "PG," and "Family." They reflect changing community standards, standards which to Christians attest to a much more permissive society.

What follows is a brief summary of the revised guidelines for us Christian viewers so we can make knowledgeable choices in selecting movies for our viewing pleasure. Although I do not believe that sexual content, violence, or "bad language" is the *only* criteria for selecting movies, I do believe they are legitimate concerns for viewers. A specific knowledge of what one might be confronted with in a "PG" movie, for example, might be helpful for parents in selecting movies for their children.

One thing that is obvious, perhaps as a result of the following guidelines, is that a completely "clean" movie, that is one with no sex, swearing, or violence, is becoming more and more of a rarity in cinema. For many film viewers this is only a sad confirmation of what has become so obvious in our media today. Some have responded with avoiding movies altogether; others continue to stress discernment and discriminating selection. Whatever your view, may the following information help you to make responsible choices.

Restricted (no admittance to anyone under the age of 18):

Movies can take an anything-goes approach to foul language and full frontal nudity by men and women. The sex act may be simulated and nude performers may caress one another, as long as the fondling of genitals is not shown.

The Board also will permit "graphic, non-exploitative portrayals of torture, abuse, horror, bloodletting and sexual violence (rape) which are essential to the plot.

Adult Accompaniment (no one under 14 admitted unless accompanied by an adult):

Any subject is fair game but "films should not promote alcohol abuse or drug use."

Brief shots of horror also are permitted, as are "coarse language and swearing" and the non-gratuitous depiction of "violent sports, bloodletting, murder" and "violent, prolonged hand-to-hand combat resulting in tissue damage."

Full nudity is acceptable in long-distance shots, while closer nude scenes must be "non-detailed, brief (and) casual." Sexual activity can only be implied, with kissing, petting and fondling occurring while performers are "at least partially clothed."

Parental Guidance (all ages admitted, although content and themes may be too intense for younger viewers):

Horror is allowed in a humorous context, as is "occasional use of mild expletives" such as "God," "bastard," and some four letter words.

Anti family and anti-social values must not be promoted, but board members are advised to carefully consider "the manner of treatment of these values."

Bloodshed integral to the plot can be shown, as long as the violence is not prolonged, non-graphic, not seen close up and generally restrained.

Sexual activity is restricted to "limited embracing (and) kissing in a loving context," while nudity without exploitative close-ups is allowed in only brief, non-sexual situations such as swimming scenes.

Family (suitable for all ages):

No horror of any kind is tolerated, nor is glorification of "anti-family and anti-social values."

Occasional use is permitted for swear words such as "darn," "damn," and "hell," but portrayal of "armed combat, natural disasters, accidents, hand-to-hand combat, and bloodletting" must be restrained and non-graphic.

Kissing and limited embracing are fine in a loving context, but nude close ups are out and nakedness must be "casual and non-sexual."

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ontario.

Classifieds

Classified Rates

Births $22.00
Marriages & Engagements . $25.00
Anniversaries $30.00
Obituaries $30.00
Notes of thanks $21.00
Birthdays $20.00

All other one-column classified advertisements: $7.50 per column inch with a minimum of $10. For letter under file number, $10 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.

NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Births

SCHILSTRA: With joy, Harold and Barbara wish to thank God for BRANDON HAROLD, a precious gift which the Lord has entrusted to us. Brandon was born on Jan. 11, 1987, and is a new brother for Kevin, Terence and Alisha. He is the 12th grandchild for Mr. and Mrs. Diedert Schilstra of St. Ann's, Ont., and the seventh grandchild for Mr. and Mrs. John Rintjema of Smithville, Ont.
Address: R.R.#2, St. Ann's, ON L0R 1Y0.

Marriages

VAN GURP-KRAAYENBRINK: With joy and thanksgiving to the Lord, we, Mr. and Mrs. Harry Van Gurp and Mr. and Mrs. Gordon Kraayenbrink, are pleased to announce the forthcoming marriage of our children BETTY and JAKE. The ceremony will take place, D.V., on Mar. 13, 1987, at 6:30 p.m. in the Aylmer CRC, with Dr. Henry J. Boekhoven officiating.
Future address: R.R.#1, Port Lambton, ON N0P 2B0

Anniversaries

Andijk Simcoe
1947 March 13 1987
With joy and thanksgiving to our Lord we wish to announce the 40th wedding anniversary of our parents and grandparents,

JAN (John) and GEERTJE (Kay) JELSMA
(nee Vandervecht)

We pray that the Lord will continue to bless them in the years ahead.
With love from:
Harry & Linda Jelsma; Jeffrey, Bryan, Terri-Lynn — Simcoe
Jane & Berend de Vries; Michael, Emily — Waterford
John & Nadine Jelsma; Jennifer, Lisa — Waterdown
Bill & Margaret Jelsma; Debbie, Michelle, Amanda — Don Mills
Wilma Jelsma — Burlington
Diane & Rod Shippee; Jessica — Mississauga
Esther Jelsma, Greg Oakes — Simcoe
Mary Jelsma — Simcoe
Home address: R.R.#3, Simcoe, ON N3Y 4K2

Miscellaneous

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Anniversaries

1952 March 5 1987
We rejoice in God's goodness as we celebrate the 35th wedding anniversary of our parents,

ED and TRUUS VANDERKLOET

As He promised, the Lord has watched over them throughout these years.
(Psalm 121:8)
Irene — Edmonton, Alta.
Richard & Ellen; Marya, Edward Marcel — Brampton, Ont.
Kathy — Toronto, Ont.
Edward — London, Ont.
Peter — Rexdale, Ont.
Ellen — Edmonton, Alta.
Christine — Rexdale, Ont.
Open house will be held on Saturday, Mar. 7, 1987, from 2:00 to 4:00 p.m. at Fellowship Chr. Ref. Church, 80 Thistledown Blvd., Rexdale, Ont.
Home address: 15 Clearbrooke Circle, Rexdale, ON M9W 2E2

1962 March 9 1987

TONY and JEAN WEVER
(nee Falkema)

Together with our children and grandchild, we hope to celebrate our 25th wedding anniversary, the Lord willing. We are grateful that God has taken care of us all these years and we like to share this occasion with our relatives and friends.
Open house will be held in the Maranatha CRC, Orchard Dr., Belleville, on Saturday, Mar. 7 from 8-10 p.m.
Our children:
Evelyn Wever — Chatham, Ont.
Jacob A. & Julia Wever; Cassandra — University of Guelph, Ont.
Carolyn Wever — Calvin College, Grand Rapids, Mich.
Home address: R.R.#6, Belleville, ON K8N 4Z6

Personals

Single ladies, look: Enterprising gentleman, 6' +, outdoor type, well educated, many interests, has place in his life for marriage-minded lady. Early 30s. Picture. Will answer all. P.O. Box 351, Markham, ON L3P 4J8

Christian woman, 35 years old, from Dutch background, with 3 children, ranging in age from 7 to 15, would like to meet a Chr. gentleman, 35 to 45 years old. Please send replies to: File #2407, Calvinist Contact, St. Catharines, ON L2R 4L3.

For Sale

Well established retail and wholesale bakery in Terrace, B.C., with or without building. Lots of opportunities. Gross $150,000, terms available. Call Peter Haagen, (604) 635-4025 or 635-6117.

Income Tax Preparation
T1 Special $10; T1 General $15.
Rental $25 — Small business and farming $100 - $200. 18 years experience.
MRS. A. VANDENHAAK
(416) 563-8635

Liberation 1944-45
233 pages.
Award-winning biographical novel
by Lini R. Grol
A story of deep faith in moments of danger and despair during the last part of WW II in Holland. They lost all they had but clung together in their faith and survived.
Send $9.95 to
Trilliumbooks
1431 Pelham St.
Fonthill, ON L0S 1E0

Obituaries

"Thou dost guide me with thy counsel and afterward thou wilt receive me to glory." (Ps. 73:24)
On Feb. 4, 1987, it pleased the Lord to take unto Himself my loving husband, our father, grandfather and great-grandfather,

ALBERT JAN KAMPMAN

at the age of 85.
Hendrikje Kampman — Matsqui, B.C.
Jan & Aly Kampman — Abbotsford, B.C.
Wiebe & Hennie Wagenaar — Calgary, Alta.
Albert & Ann Kampman — Matsqui, B.C.
Bill & Corrie Kampman — Matsqui, B.C.
Leo & Alyson Kampman — Abbotsford, B.C.
Hank Kampman — Abbotsford, B.C.
Joop & Teresa Kampman — Matsqui, B.C.
Herman & Leida Jansen — Matsqui, B.C.
Bill & Gertie Wikkerink — Duncan, B.C.
Wilf & Ria Van Donkersgoed — Victoria, B.C.
Marten Kampman — Abbotsford, B.C.
46 grandchildren, six great-grandchildren.
Home address: 34172 Hallert Rd., R.R.#1, Matsqui, B.C. V0X 1S0

Called home to be with his Lord, our beloved husband, father, grandfather and great-grandfather,

ALBERTUS KLEINE DETERS

of Rexdale, Ontario, in his 80th year.
Beloved husband of Fenny (Wubs).
Dear father of:
Janny & Jan Meyer — Mississauga, Ont.
Netty & Tom Versteeg — Port Stanley, Ont.
Hank & Shirley Kleine Deters — Sarnia, Ont.
Ineke & Jack den Engelsman — Mississauga, Ont.
Sjon & Mae Kleine Deters — Mississauga, Ont.
Also survived by 15 grandchildren and eight great-grandchildren.
The funeral service was held on Monday, Feb. 2, 1987, at 11 a.m. in the Second Chr. Ref. Church, 265 Albion Rd., Rexdale, Ont., with Rev. P. Van Egmond officiating.
Interment in Beechwood Cemetery, Toronto, Ont.
Home address: 9 Burrard Rd., Rexdale, ON M9W 3T1

"I am the resurrection and the life! He who believes in me shall live and never die."
On Feb. 2, 1987, the Lord called home, our dear mother, grandmother and great-grandmother,

JOHANNA SUSANNA STROOMENBERGH
(nee Middeldorp)

Predeceased by her husband in 1960 and son in 1978.
Dear mother of:
Susan & Bert Halpern — Belvidere, N.J., USA
Hope Stroomenbergh — Sarnia
Dear grandmother of:
Susan & Harm Douma — Forest
Jan Stroomenbergh — Winnipeg
Case & Debbie Stromenberg — Peterborough
Joyce & Ken Feddema — Sarnia
Honey & Ken Smit — Penburger, USA
Felix & Bonnie Halpern — Wayne, USA
Irwin & Linda Halpern — Mong Valley, USA
Susy Halpern — Hamberg, USA
and eight great-grandchildren.
The funeral service was held Feb. 6 in the Chr. Ref. Church of Belvidere, N.J.
Officiating: Pastor R. Loerop and Pastor Case Stromenberg.

Obituaries

"For I know that my Redeemer lives."
On Feb. 6, 1987, the Lord called unto Himself our dear mother, grandmother and great-grandmother,

HINKE (Hilda) HEEG
(nee Klynstra)

in her 76th year.
She was predeceased by her dear husband Sjoerd Heeg on June 5, 1983.
Dear mother of:
John & Marie Heeg — Hagersville, Ont.
Judy & Jon VanOostveen — Burlington, Ont.
Harmen & Grace Heeg — Indianapolis, Ind.
Ted & Ann Heeg — Hagersville, Ont.
Dick & Joan Heeg — Peterborough, Ont.
Also survived by 21 grandchildren and three great-grandchildren, three sisters and one brother in The Netherlands and a sister-in-law Yke Heeg of Dunnville, Ont.
The funeral service was held on Monday, Feb. 9, 1987, at 11:00 a.m. in the Jarvis CRC.

"And my God will meet all your needs according to His glorious riches in Christ Jesus." (Phil. 4:19)
The Lord took home to be with Him our dear wife, mother, grandmother and great-grandmother,

MAARTJE TABAK

on February 5, 1987, at the age of 75 years.
She is survived by her loving husband Roelof Tabak.
Predeceased by her first husband Gerrit De Graaff.
Dear mother and stepmother of:
Gary & Joan De Graaff — Calgary
Nel & Dick Kitsul — Peachland, B.C.
Wilma & Adam Van Vugt — Phoenix, Ariz.
Cor & Ria De Graaff — Calgary
Janet & Duane Seeley — Calgary
Harry & Irene Simmelink — Calgary
Andy & Anne De Graaff — Calgary
Bill & Joanne Gordon — Calgary
Kees & Rommy Tabak — Velsen, Holland
Jerry & Co Tabak — Edmonton
Sid & Nel Tabak — Cumberland, Ont.
John & Corry Tabak — Onoway, Alta.
Christina & John Hamelink — Edmonton
Roely & Sid Vander Meulen — Edmonton
Martin & Geraldine Tabak — Edmonton
Hank & Lillian Tabak — Darwell, Alta.
Also survived by one sister Mrs. N. Van Dorp, Rotterdam, Holland; numerous grandchildren and great-grandchildren.
A memorial service was held on Feb. 9, 1987, at Trinity Chr. Ref. Church with Rev. A. Groen officiating and interment took place in Calgary on Feb. 10, 1987, with Rev. D. Tigchelaar officiating.
Home address: #303 - 13425 - 57 St., Edmonton, AB T5A 2G1

Employment Wanted

Dutch nanny/housekeeper, looks for job, with family or older couple. In Hamilton area. Live in. Call (416) 679-4944.

Wanted

The Fellowship CRC of Brighton, Ont., Can. is planning to build a new church in 1987. We are open to receive funds of $5,000 or more for 5 year terms and at a rate of 8%, closed. All those interested in contributing, please contact Jack Vanderniet at (613) 475-0673 or Ralph Vanderlinde at (613) 392-1666 as soon as possible.

Obituaries

God heeft op Zijn tijd van ons weggenomen ons geacht medelid,

Mrs. NIESJE VANDEN DOOL
(geb. de Ruiter)

Wij zijn dankbaar voor alles wat ze voor ons gedaan heeft. Wij betuigen onze hartelijke deelneming aan Mr. Vanden Dool en familie.
Moge de Heere hen sterkte en kracht geven om dit grote verlies te dragen.
Namens de club "Ons Genoegen"
Chr. Ref. Church, Iron Springs, Alta.

Revelation 22:5
In Picture Butte, Alta., on Sunday, Feb. 1, 1987, the Lord took to His home and to His glory,

Mrs. NIESJE VANDEN DOOL
(nee de Ruiter)

at the age of 76 years.
She was born on Dec. 25, 1910 in Oudewater, Holland. The family emigrated to Canada in May, 1957, and settled in the Picture Butte area.
She is survived by her husband, Jan F., Box 610, Picture Butte, AB T0K 1V0.
Seven sons and their families:
Huib & Anneke and three children — Zevenhuizen, Holland
Arie & Gea and four children
John & Adri and five children
Floris & Paulette and two children — all of Picture Butte
Tony & Hilda and three children — Coaldale, Alta.
Abe & Bette and two children — Fort St. John, B.C.
Gerrit & Beatrice and three children — Calgary
and one daughter:
Lis Lyzenga & her husband Lammert and six children — Rosemary, Alta.
She is also survived by her mother, Teuntje de Ruiter-vander Vlist of Oudewater, Holland; nine sisters and two brothers in Holland; her brother Gert de Ruiter of Edmonton; and her sister-in-law, Audrey de Ruiter of Westmeath, Ont.
She was predeceased by her father, an infant sister, and one brother.
The funeral service was held on Thursday, Feb. 5, 1987, in the Iron Springs Chr. Ref. Church with Rev. Jack Vande Hoef officiating.

On Sunday, Feb. 8, the Lord took home unto Himself our beloved mother, grand- and great-grandmother,

ELIZABETH VANDER MOLEN
(nee Benne)

at the age of 82 years.
She was predeceased by her husband Sjoerd on Dec. 6, 1984.
Her children:
Jetty & Bill Spoelstra — Lethbridge, Alta.
Dick & Ailene Vander Molen — Lethbridge, Alta.
Marjorie & Peter Nieuwenhuis — Calgary, Alta.
Nelly & Henk Sandstra — Saskatoon, Sask.
Fred & Ida Vander Molen — Cranbrook, B.C.
Elizabeth & Andrew Konynenbelt — Nobleford, Alta.
Lovingly remembered by 25 grandchildren and six great-grandchildren.
Mailing address: 4841 Graham Dr. S.W., Calgary, AB T3E 4L3

Classifieds continued on next page.

Classifieds

Help Wanted

Help wanted on **dairy farm.** Phone Dick Keunen, R.R.#2, Drayton, ON N0G 1P0; (519) 638-2271.

A Christian daycare requires an **E.C.E. teacher.** Apply to Bayfair Daycare, Box 37, Pickering, ON L1V 2R2. Phone: (416) 839-1842, attention Sue Van Dijk.

Help Wanted

Greenhouse help wanted. Person needed for mum-growing operation, located in the Niagara Peninsula. No experience necessary. Please call: 892-3657 or 892-2291.

Teachers

ATHENS: Athens Chr. School invites applications for a full-time **grade 1/2/3 and 4** teaching position starting Sept. 1987. Please send letter of application and resume to: Mrs. H. Weima, Principal, Box 264, Athens, ON K0E 1P0 or phone (613) 924-9500.

Teachers

ATHENS: Athens Christian School has a possible opening for a **teaching principal** for the 1987/88 school year. Please send your letter of application and resume to: Mrs. Oti VanderKloet, R.R.#4, Athens, ON K0E 1B0; tel. (613) 924-2885.

Teachers

AYLMER: Immanuel Christian School invites applications for possible teaching positions for the 1987/88 school year in **junior grades** and in **special education.** Preference will be given to applicants possessing the ability to teach French and/or music. Please send letter of application and resume to Mr. A. Vander Ploeg, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476.

BELLEVILLE: Belleville District Christian School will be in need of a **resource-remedial teacher** in the next school year to fill a 40% teaching position. Please submit letters of application to the principal, Martin VanDyk, c/o Belleville District Chr. School, R.R.#5, Belleville, ON K8N 4Z5. Phone (613) 962-7849.

BELLEVILLE: Quinte Christian High School invites applications for a teacher of **vocal and instrumental music,** for Sept. 1987. Send a letter of application and resume to P. VanHuizen, Principal, QCHS, 289 Pinnacle St., Box 158, Belleville, K8N 5A2.

BOWMANVILLE: Durham Christian High School expects to have 2½ **teaching positions** available for the 1987/88 school year. We invite applications in the area of math, French, instrumental music and special education to apply. Please send letter of reference, application and resume to: Ren Siebenga, R.R.#1, Bowmanville, ON L1C 3K2.

O.C.S.T.A. Executive Director

As of Saturday, Feb. 7, 1987, the Canadian applicants for this position have chosen to accept other offers of employment.
The position is, therefore, still vacant.
Persons interested in details about the position of O.C.S.T.A. executive director should contact:

W.H. Hultink
at (416) 679-6017 (home)
or (416) 388-2645 (school)
no later than Friday, Mar. 13, 1987

REDEEMER COLLEGE

The college has a vacancy for the position of

Community Relations Director

The successful applicant will be responsible for all media contact, news releases, publications, promotion of special events, alumni affairs and liaison with the community representatives.
A degree with a concentration in some area of communications together with at least five years of experience is preferred.
Applicants must be committed Christians and be active supporters of Christian Education.

Send resume with references to:
Dr. Dick L. Kranendonk
Vice-President (Administration and Finance)
Redeemer College
Ancaster, ON L9G 3N6

Redeemer College

is considering opening regular faculty positions in the fields listed below. Those interested in applying should hold a doctorate or terminal degree in the field (or be nearing completion of one) and should be committed to teaching from a Reformed Christian perspective and to engaging in further research.

Biology
Business
Education
English
Physical Education
Psychology

Letters of application along with curriculum vitae and three letters of reference should be sent to:

Dr. James R. Payton, Jr., Academic Dean
Redeemer College
Ancaster, ON L9G 3N6

Subject to budgetary approval, positions are to begin **August 1, 1988.**
Applications will be received until the positions are filled.

Help Wanted

Wanted: All around help on **dairy** farm, fencing, field work. House on separate place for you with buildings and garden for your hobbies. Box 535, Telkwa, B.C. V0J 2X0

The C.L.A.C. office in Rexdale

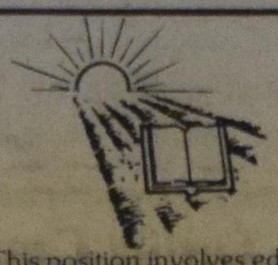
will need a competent

secretary

starting early April.
Applicants should have all of the qualifications for secretarial duties; experience on computers is desirable. Salary (commensurate with experience) and benefits are attractive.

Please apply to:
CLAC, 821 Albion Rd.
Rexdale, ON M9V 1A3

Applications should be accompanied by complete resume.



EARTHKEEPING

requires a

Co-editor

This position involves editorial responsibilities for the Ontario section of *Earthkeeping*, a magazine on faith and agriculture, published five times per year by the Christian Farmers Federation of Alberta and Ontario.
Valuable assets include journalistic skills, and an understanding of Christian action groups.

Send letter of application and resume to:
Editorial Committee (Ontario Section)
Christian Farmers Federation of Ontario
115 Woolwich St., Guelph, ON N1H 3V1

For inquiries call:
CFFO office (519) 837-1620
or evenings (519) 338-3214

Deadline for applications: April 15, 1987

An ad in Calvinist Contact gets results.

Help Wanted

Vacations

- Airconditioning
- Waterbeds
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- 26 units

TUDOR LODGE MOTEL
1665 London Rd., Sarnia,
Ontario N7T 7H2
"It's been our pleasure"
Jerry and Frances Hettinga
Phone 542-7716

Accommodation

Voor een geslaagde vacantie in Holland! In de Achterhoek, het gehele jaar door, vacantie-bungalow te huur, met douche en verwarming. Voor inlichtingen belt u: B. Pennings, R.R.#3, Carrying Place, ON K0K 1L0; (613) 392-5981 of schrijf: G. Janssen, Kasselderstr. 12 7065 BW Sinderen (Gelderland) The Netherlands. Tel. 3108354406.

Accommodation

Accommodation

Mount Hamilton Senior Citizen Home Committee

To our senior citizens. We are offering to those seniors 55 years and older, who wish to spend their golden years in a pleasant and cozy place, a home with others of one faith and commitment. A place where rents never go up and where your lease is 100% refundable.
There are 30 units on a pre-paid lease system.

For more information on these excellent facilities, contact:
Mrs. F. Smink
198 Terrace Drive, Hamilton, ON L9A 2Z1
Phone: (416) 385-1949

Real Estate

Real Estate

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Totale prijs	**$**	**159,00**

Bel ons nu voor deze unieke aanbieding, plaats Uw order en wij zorgen voor de rest.
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Classifieds

Teachers

Timothy Christian School

Rexdale, Ontario

invites applications for the position of

principal

K-Grade 8. This position includes part-time teaching.
Please address your application with resume and references to:

Mrs. N. Doorduin
15 College St., Rexdale, ON M9V 1H4
(416) 741-3993

PACIFIC CHRISTIAN SCHOOL VICTORIA

invites applications from teachers suitably qualified in **Junior High** subject areas including **English, Mathematics, Science, Social Studies, Physical Education and Learning Assistance.**
At least two full-time positions are being considered for the 1987/88 school year as a result of a leave of absence and increasing enrolment.

Send correspondence to:
Wm. A. Van Dyke, Principal
671 Agnes St., Victoria, B.C.
(604) 479-4532

Ottawa Christian School

Ottawa, Ont.
invites applications for

teaching principal

for the 1987/88 school year.
This school provides Christian education from K through Grade 8 for 166 interdenominational students and has a staff of 8 interdenominational teachers. The principal currently teaches 55% of his time.

We seek a person with a strong Christian commitment and one who has experience in working with others in a leadership role.

A successful applicant will have experience in effective communication, interpersonal relationships and organizational skills in a leadership capacity.

Please submit application and references to:

Mrs. Bonnie Luimes, Secr. of the Board
2670 Iris St., Ottawa, ON K2C 1E5
home tel: (613) 820-4976, school tel: (613) 722-5836

Calgary Christian Schools

invite inquiries and applications for

administrative (principal) and teaching positions in elementary grades
(possibly Grades 2, 3, 4, 6)
and secondary specializations
(possibly French, language arts, biology, chemistry, music, home economics)

Two schools are operated by the Calgary Society for Christian Education — the South School (K-5) presently has 44 students and the West School (K-12) has 321 students.

Please send inquiries, resumes and applications to:

Jack VandenBorn
c/o 2839 49th St. S.W., Calgary, AB T3E 3X9
School: (403) 242-2838
Home: (403) 242-5993

Chatham District Christian Secondary School

invites applications for the position of

teaching principal

Our school of about 90 students and 7 full-time staff hopes to add OAC courses in the near future. We require a person who has biblical insight, sound Christian perspective and proven teaching ability, and who is able to give sensitive leadership to a dedicated staff and a supportive community. Interest and experience in curriculum work are very desirable.

We also have 1 or 2 openings for **teachers** in the areas of **science, math, English** and **music.**

Please submit application, including qualifications, experience and references to:

Mr. H. Proper, Principal
90 Park Ave. E., Chatham, ON N7M 3V4
school tel: (519) 352-4591
home tel: (519) 354-3021

Teachers

BRAMPTON: John Knox Chr. School invites applications for an opening in the **intermediate** grades for the 1987/1988 school year. Openings for **primary and junior** grade positions may also occur. Please send your letters of inquiry or resume to: Mr. I. Witteveen, Principal, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7; phone: (416) 451-3236.

BRANTFORD: Brantford Christian School invites applications for a full-time **Grade 7 & 8** teaching position for the 1987-1988 school year. Please send in letter of application and resume to: Mr. Chris Vander Veen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4

BRESLAU: Woodland Christian High School invites applications for 3 positions commencing Sept. 1987. **English and Geography** (Major teaching areas), **choir, girl's P.E./health** (minor teaching areas). Qualified applicants reply to: Woodland Chr. High School, R.R.#1, Breslau, ON N0B 1M0

DUNCAN, B.C.: Duncan Chr. School invites applications for **intermediate and primary teaching positions** for the school year 1987/88. Opening for a **junior secondary English position** may also occur. Please send letter of application and resume to Mr. W. Van Deventer, Duncan Chr. School, P.O. Box 549, Duncan, B.C. V9L 3X9. For enquiries phone: (604) 746-5341.

HOUSTON, B.C.: The Houston Chr. School invites applications for the following possible teaching positions for the 1987/88 school year: one **primary** and one **intermediate** with a math major. Contact the principal: H. Fritschy, Box 237, Houston, B.C. V0J 1Z0 or call: (604) 845-7736 (school).

JARVIS: Jarvis District Chr. School invites applications for a possible teaching position at the **junior level** (single grade). Please send letters of application, resume and credentials to: Garry Glasbergen, Principal, Jarvis District Chr. School, Jarvis, ON N0A 1J0

1987-1988 school year

Fraser Valley Christian High School

is seeking applicants with a combination of the following areas of specialty:
social studies, Bible, French, science, math, boys P.E., library and academic counselling.

Please send resume to:

Al Boerema, Principal
Fraser Valley Christian High School
15353 - 92 Ave., Surrey, B.C. V3R 1C3
(604) 581-1033

Orillia Christian School

invites applications for a possible opening for a

principal

Interested persons please apply to:
Mr. H. Marcus, Principal
c/o Orillia Christian School
Box 862, Orillia, ON L3V 6K8
Tel. (705) 326-0532 (school) or 326-1701 (home)

Immanuel Christian School

Lethbridge, Alberta

invites letters of inquiry and application for possible openings in the following areas, for the 1987-88 school term.

- elementary — Grade 2
- music (choral & instrumental) Jr. and Sr. high
- French — Jr. and Sr. high
- English/phys. ed. — Jr. and Sr. high

Forward all correspondence to:

Mr. H. Konynenbelt, Principal
802 - 6th Ave. N., Lethbridge, AB T1H 0S1
or tel. (403) 327-4223 (school)
(403) 328-7195 (home)

The Society of Christian Schools

in British Columbia
invites applications for the position of

Educational Consultant

This is a ¼ position to assist our education co-ordinator. Duties of the educational consultant will be worked out in consultation with the education co-ordinator using the gifts of each person to best advantage.

The successful applicant must have experience in Christian schools. The SCS office is located in Langley, British Columbia. Salary will be commensurate with qualifications and experience.

Send letters of application, curriculum vitae and a statement of philosophy of Christian education to:

Mrs. Sue Contant, President
Society of Christian Schools in B.C.
4672 - 207A St., Langley, B.C. V3A 6N9

For more information, contact Mr. John Vanderhoek at (604) 530-4600

Teachers

LANGLEY, B.C.: The Langley Christian School invites applications for the 1987/88 school year. Possible openings exist at the **K, Grade 1 and lower and upper intermediate levels.** Please send letter of application and complete resume to: Mr. Leo Smit, Principal, Langley Chr. School, 21789 50th Ave., Langley, B.C. V3A 3T2. Phone: (604) 533-2222.

LONDON: London District Christian Secondary School has an opening for a **French** teaching position and a possible **Bible** teaching position for the 1987-88 school year. Please send your letter of application and resume to: Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braeside Ave., London, ON N5W 1V3. Phone: (519) 455-4360.

LUCKNOW: The Lucknow and District Chr. School invites applications for a **full-time Grade one and two** teaching position. Applications will also be received for possible **teacher/administrator** and **part-time special education** positions. Please send all letters of application to Mr. Wm. Kamphuis, Principal, Lucknow and District Chr. School, Box 550, Lucknow, ON N0G 2H0. Phone: (519) 528-2116.

MEDICINE HAT: Growing interdenominational Christian school solicits applications for a **social/science** or **social/language** position on the junior high level for the 1987/88 school year. (Applicants qualified to teach French/music will have preference.) Please send inquiries and resume to: William Slofstra, 68 Rice Dr., S.E., Medicine Hat, AB T1A 7E4. Tel: (403) 526-3246 (school); (403) 526-7192 (home).

NEWMARKET: The Holland Marsh District Chr. School invites applications for a **½-time teaching position** for the 1987/1988 school year. Duties will include teaching core subjects in **Grades 4 & 7.** There will also be a possible opening in the **primary grades.** Please send applications and resume to the principal: Mr. H. Vandervecht, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9; (416) 775-3701.

OTTAWA: Ottawa Chr. School invites applications for 2 openings at the **intermediate level** starting Sept. 1987. Some knowledge of French, music and computer would be an asset. New graduates are also welcome to apply. Send resume to: Ottawa Chr. School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6; tel: (613) 722-5838.

PORT PERRY: The Scugog Chr. School Association of Port Perry will be opening an interdenominational Christian school in Sept. 1987. We will be requiring a **teacher/administrator** and **2 full-time teachers.** Please send letter of application and resume to: Mr. Tony Vanderlaan, R.R.#4, Port Perry, ON L0B 1N0. Phone (416) 985-9242.

REGINA: The Regina Chr. School Association, Regina, Sask., is now accepting applications for teaching positions for **Grades 1 to 8.** French will be a definite asset. Please forward resumes to Mr. John Harris, Principal, Box 4453, Regina, SK S4P 3W7.

Classifieds continued on next page.

Classifieds/Events

Teachers

ST. CATHARINES: Beacon Christian High School has two possible openings in **math, science** (biology and chemistry) and **choral music** for the 1987-88 school year. Inquiries from experienced teachers are welcome. Please send your letter of application and resume to Mr. H. Kater, Principal, c/o Beacon Chr. High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7; phone: 416-937-7411.

ST. THOMAS: Ebenezer Christian School invites applications for possible teaching positions in the primary grades:

Grade 1

Kindergarten and music combinations

Send letters of inquiry or resumes to Mr. T. De Koter, Principal, 77 Fairview Ave., St. Thomas, ON N5R 4X7.

SARNIA: Sarnia Chr. School invites applications for a teaching position in the **primary division.** In addition, there may be possible openings at other grade levels. Please send letters of application to: Mr. P. Weening, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, ON N7S 1W9. Phone: (519) 344-4562.

TABER: The **Taber Chr. School** is in need of three teachers for the **elementary level.** Taber Chr. School is operated by the Society for Christian Education in Southern Alberta and is located in the heart of the irrigation country and is known as the land of the lo-o-ong sun. A strength in French for one of the positions is needed. For inquiries contact: Robert Reitsma, Principal, P.O. Box 2256, Taber, AB T0K 2G0 or call (403) 223-4550 (school) or 223-2258 (home).

TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in **K-7** for the 1987-88 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school is located in the beautiful Skeena Valley and offers many dynamic opportunities. For further information please contact Frank Voogd, Principal, Centennial Christian School, 3602 Sparks St., Terrace, B.C. V8G 2V6. Phone: (604) 635-6173.

Teachers

TRURO, N.S.: Central Nova Chr. School invites applications for a **teaching principal** for the 1987-88 school year. 50 student school, CSI and OACS affiliated, interdenominational, multi-grade classrooms, K-9. Send inquiries to Education Committee, Central Nova Christian School, P.O. Box 1486, Truro, N.S. B2N 5V2.

WYOMING: The John Knox Chr. School requires a teacher for **Grade 1** beginning Sept. 1987. Interested individuals should send resume, etc., to: William Hordyk, Principal, Box 81, Wyoming, ON N0N 1R0 or phone (519) 845-3112.

HIRE A STUDENT

NEED A BREAK?

This summer why not hire a student to help you ease your work load and get some extra things done?
Beginning March 13, students will advertise their skills in our Summer Job Market section of the classifieds. Please consider hiring one of them.
Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

Events

SELL YOUR SKILLS

STUDENTS:

You may have more skills then you think. Why not advertise them FREE in our Summer Job Market listings?

We will publish the listings March 13 to May 29. Last year many students were hired through this service.
As soon as you are hired, please let us know so we can cancel your ad and give others a chance too.
Sample ad:
"**TIMBUCKTOO:** 17-year-old Grade 12 student wishes summer job anywhere. Have experience in both farrow to finish and dairy farm work, and can operate tractors and machinery. For more information call 777-333-4444 and ask for Sally.
Send your ad to: Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Calvinist Contact has something for everyone. Why not give a friend a subscription!

Events

Let's Play Chess P. Layer

THE NOVEMBER LADDER

Contestants	Problems:	#1112		#1113	#1114	#1115	Sub. Total	Prev. Total
	Points:	3	-	3	2	8	Total	
K. Amsinga (XI)		3	-	3	2	8	71	79
G. Bloemendal (V)		3	-	3	2	8	40	48

Solutions to the November Problems

#1112 Game Position: A Queen sacrifice is the "key" to this tough one.
1. QxB!, QxB; 2. N-N5 threat 3. RxP mate or NxQ. If Black tries to keep the Queen, he is mated: 2. --, Q-N3; 3. RxP ch., QxR; 4. N-B7 mate. Black, therefore, must lose a Bishop: 2. --, P-R3; 3. NxQ, N-N3; 4. R-K4 etc.

#1113 The Black Queen should have been placed on KR7 (h2). It has been reprinted as #119.

#1114 (Dharmanwem) Watch the play between the knights and White rooks.
If 1. R-Q7 or R-B7 threatening mate with bishop on Q3 or B3, the Black Knight interferes with 1. --, N-Q4 or B4. Now Black can escape via Q5 or B5.
However: Key: 1. N-Q7 threat: 2. B-Q3, K-Q5; 3. BxP mate.
1. --, N-B3; 2. R-B7 threat: 3. B-B3 mate.
2. --, N-Q5; 3. B-Q3 mate
1. --, N-N3; 2. R-Q6 threat 3. B-Q3 mate
2. --, N-B5; 3. B-B3 mate

#1115 (Koning) Key: 1. N-N7 threat: 2. NxP mate
(The Key allows PxB ch.! 2. N-B5 mate.

Note: It is with regret, that unless more interaction is shown for the Problem Section of this column, it will not be continued. Please drop me a line by Feb. 28, 1987 to show your interest.

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Miscellaneous

Beginnings
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WE PROVIDE: professional counselling and support to the birth mother and/or father and/or their family whether the decision is to keep the child or place it for adoption.

YOU CAN HELP TOO: befriend a troubled mother-to-be; open up your home for a while; volunteer your secretarial skills or help answer our phones, etc.

WE ARE A NON-PROFIT CHARITABLE ORGANIZATION: your past financial support has been greatly appreciated, but we can use more. HELP us in our struggle against abortions.

OUR ADOPTION waiting list is again open March 1, 1987; continued support is given to adopting parents.

COME JOIN US
at our
Annual Membership Meeting
to be held, D.V., **March 30, 1987,**
at the **Immanuel Christian Reformed Church**
in Hamilton, Ont., corner of Mohawk Rd. and West Fifth.

Come and bring a friend!

Coffee Break — Story Hour

SPRING '87 LEADERSHIP TRAINING WORKSHOPS

DATE	PLACE	COORDINATOR	PHONE	*KIND
Feb. 28	Pompano Beach, FL—Presbyterian (PCA)	Cheryl Worthen	(305) 782-5234	Basic
Mar. 6	Havertown, PA—Bethany Collegiate Pres.	Karen Hess	(215) 789-5916	SH—p.m.
Mar. 7	Havertown, PA—Bethany Collegiate Pres.	Karen Hess	(215) 789-5916	Basic
Mar. 6	Winnipeg, MB—Kildonan CRC	Linda Postma	(204) 669-4171	Advanced
Mar. 6	Winnipeg, MB—Kildonan CRC	Linda Postma	(204) 669-4171	SH—p.m.
Mar. 7	Winnipeg, MB—Kildonan CRC	Linda Postma	(204) 669-4171	Basic
Mar. 27	Grand Rapids, MI—West Leonard CRC	Kathy Smith	(616) 245-6075	SH—a.m.
Mar. 27	Grand Rapids, MI—West Leonard CRC	Kathy Smith	(616) 245-6075	Basic
Mar. 31	Palmerston, ON—CRC	Jean Vander Kooy	(519) 338-3043	SH—p.m.
Apr. 1	Palmerston, ON—CRC	Jean Vander Kooy	(519) 338-3043	Basic
Apr. 6	Grande Prairie, AB—CRC	Wynne Bouwman	(403) 539-7073	SH—p.m.
Apr. 7	Grande Prairie, AB—CRC	Wynne Bouwman	(403) 539-7073	Basic
Apr. 8	Lacombe, AB—Bethel CRC	Corrie Leenstra	(403) 782-4283	Basic
Apr. 10	Edmonton, AB—Covenant CRC	Joy Monsma	(403) 489-7615	Basic
Apr. 10	Edmonton, AB—Covenant CRC	Joy Monsma	(403) 489-7615	SH—p.m.
Apr. 22	LeMars, IA—CRC	Donna Den Bleyker	(712) 546-9547	SH—p.m.
Apr. 23	LeMars, IA—CRC	Donna Den Bleyker	(712) 546-9547	Basic
Apr. 24	Prince George, BC—CRC	Elisa Byl	(604) 964-1939	SH—p.m.
Apr. 25	Prince George, BC—CRC	Elisa Byl	(604) 964-1939	Basic

*Basic and Advanced workshops meet from 9:00 a.m. to 3:30 p.m. Story Hour—a.m. workshops meet from 9:00 a.m.–12:00 noon. Story Hour—p.m. workshops meet from 7:00–10:00 p.m.

SPRING RALLIES

				TIME
Mar. 25	Abbotsford, BC—Second CRC	Jean Dykshoorn	(604) 853-5555	9:30 a.m.–12:30 p.m.
Apr. 11	Edmonton, AB—Third CRC	Marina Schoon	(403) 455-5507	9:30 a.m.–3:00 p.m.

Events

Calendar of Events

Mar. 5-6 RCBPA's Third Annual Convention at the Holiday Inn, **Burlington,** Ont. Keynote speakers: Dr. Harold Lindsell and Rev. Jerry Vreeman, plus four well-known panelists. For info. and registration contact RCBPA at (416) 689-6463.

Mar. 6-Apr. 10 Nine rallies to commemorate the 12th anniversary of the Canadian Christian Education Foundation featuring Dr. Joel Nederhood at: **Mar. 6: Taber, Alta.; Mar. 9: Calgary, Alta.; Mar. 10: Red Deer, Alta.; Mar. 11: Neerlandia, Alta.; Mar. 12: Langley, B.C.; Mar. 13: Abbotsford, B.C.; Apr. 10: Clinton, Ont.** Rev. John D. Hellinga will speak at **Mar. 25: Thunder Bay, Ont.; Mar. 27: Cambridge, Ont.**

Mar. 7 Organ concert by Andre Knevel at 8:15 p.m. in the Central Presb. Church, Charlton and Caroline St., **Hamilton,** Ont. An exciting program of popular classics.

Mar. 12-13 King's View '87 at The King's College, **Edmonton,** Alta. Tours, lectures, admissions counselling, music and entertainment. Speaker: Don Posterski. For info. phone Derek Drager at (403) 428-0727.

Mar. 28 25th anniversary concert by "Soli Deo Gloria" choir at 8 p.m. in Grace CRC, **Scarborough,** Ont.

Mar. 13-21 Organist Andre Knevel's Third Annual Western Tour.
Mar. 13: Can. Ref. Church, **Abbotsford,** B.C. at 8 p.m.
Mar. 14: First CRC, **New Westminster,** B.C. at 8 p.m.
Mar. 17: St. Paul's Church, **St. Paul,** Alta. at 8 p.m.
Mar. 18: Knox United Church, **Taber,** Alta. at 8 p.m.
Mar. 19: St. Matthew's Church, **Rocky Mtn. House,** Alta. at 8 p.m.
Mar. 21: Emmanuel CRC, **Calgary,** Alta. at 8 p.m.

Mar. 29 Spring Concert in the CRC, **Aylmer,** Ont. at 8 p.m. Choirs from Ingersoll, London and Aylmer participating.

Apr. 4 Prism '87 Conference at Calvary Church, 89 Scott St., **St. Catharines,** Ont. Seminars and fellowship during the day. Evening concert with Larry Norman. For info. call (416) 934-0104.

Apr. 4-5 25th Anniversary of the **London** Parental Chr. School. For info. contact Georina Schinkel at (519) 434-8219.

Apr. 10 Inspirational meeting at 8 p.m. in East CRC, **Strathroy,** Ont. Rev. Nelson Kloosterman will speak on: "The danger of being concerned." Sponsors: the board of concerned members of the CRC in Classis Chatham. Everyone welcome.

Apr. 4 - May 9 Spring concerts by Leendert Kooij's Ontario Christian Music Assembly with Andre Knevel at the organ:
Apr. 4: Rehoboth CRC, **Bowmanville,** Ont. at 8 p.m.
Apr. 11: Willowdale United Church, **Willowdale,** Ont. at 8 p.m.
Apr. 25: Exeter United Church, **Exeter,** Ont. at 7:30 p.m.
May 9: Central Presb. Church, **Hamilton,** Ont. at 8 p.m.

Apr. 10-12 Personal enrichment weekend sponsored by Salem Chr. Counselling Clinic for persons 25-45 years of age, married or single, to be held at Friendly Acres in **Caledon,** Ont.; $95 everything included. For info. call 416-223-7177.

Apr. 12 Spring Concert in the CRC, **Ingersoll,** Ont. at 8 p.m. Choirs from Ingersoll, London and Aylmer participating.

Apr. 24 Organist John W. Vandertuin in recital at All Saint's Anglican Church, **Windsor,** Ont. at 8 p.m.

Apr. 24-26 Ontario Christian Singles Fellowship Weekend at **Waterloo,** Ont. Theme: "A Time to Grow." Speaker: Dr. Peter Van Katwyk, director of Interfaith Pastoral Counselling in Cambridge, Ont. Additional details to follow.

Apr. 25-26 Fifteenth Anniversary Reunion of Fellowship CRC at the TDCH (Commons Room), **Woodbridge,** Ont. Sat.: celebration at 7:30 p.m. and Sun.: worship at 10 a.m. All former members heartily welcome.

Apr. 26 Spring Concert in the Bethel CRC, **London,** Ont. Choirs from Ingersoll, London and Aylmer participating.

May 2 Spring concert for two organs by virtuoso organists Andre Knevel and Wim Van Suydam; at 7:30 p.m. in St. Paul's Anglican Cathedral, 227 Bloor St. E., **Toronto,** Ont.

May 5 Organist John W. Vandertuin in recital at the Cathedral of St. James, **Toronto,** Ont. at 1 p.m.

May 8 25th Anniversary of the Grace CRC, **Welland,** Ont. (formerly Welland Junction CRC), at 7:30 p.m. at the church. All former pastors, members and friends are cordially invited.

May 15-16 Seventh Annual Clinton Klompen Feest at **Clinton,** Ont. For info. contact Jenny Valkenburg at (519) 482-9454.

May 15-18 Thirteenth All-Ontario Convention. Trillium is hosting it at Sir Wilfrid Laurier University in **Waterloo,** Ont. "I Have Hope" is the theme for the weekend.

June 2-4 Servant or tyrant: A Conference on the Task and Limits of the State. Featuring speakers Dirk de Vos, Edward Ericson, Lord Ralph Harris, Thomas Langan, Paul Marshall, Michael Novak and Harry Underwood. Sponsored by the CLAC and the Work Research Foundation. At Redeemer College, **Ancaster,** Ont. Advance registration required. For info.: CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3; (416) 744-2340.

June 3 Dr. Edward Ericson, Professor of English at Calvin College and author of *Solzhenitsyn: The Moral Vision* and of an abridgement of Solzhenitsyn's *The Gulag Archipelago,* will address a public meeting on the topic "Christian Hope Despite the Shadows of Tomorrow." Sponsored by the CLAC and the Work Research Foundation, at Redeemer College, **Ancaster,** Ont. at 8 p.m. Tickets at the door. For info. call CLAC (416) 744-2340.

Aug. 15 "Drijberse Dag" to be held at Pine Hurst Conservation Area, Hwy. 24A (between **Cambridge** and **Paris**). For info. contact Marinus and Marie Booy at (519) 269-3718 or Bert and Jenny Smit at (416) 957-7617.

Oct. 3 Sixtieth Anniversary and Reunion of "Christelijk Lyceum (HBS)" in **Apeldoorn, The Netherlands.** On this occasion the school will publish a book commemorating the airplane accident in October 1946. Former students can write to Wim J. Van Veen, P.O. Box 1057, Station Q, Toronto, ON M4T 2P2.

Advertising deadlines

Dated	Mailed	Display Advertising	Classified Ads
Fri. Mar. 6	Tues. Mar. 3	Wed. Feb. 25-8:30a.m.	Thurs. Feb. 26-8:30a.m.
Fri. Mar. 13	Tues. Mar. 10	Wed. Mar. 4-8:30a.m.	Thurs. Mar 5-8:30a.m.
Fri. Mar. 20	Tues. Mar. 17	Wed. Mar. 11-8:30a.m.	Thurs. Mar. 12-8:30a.m.

R.R.S.P.

CRC Community RRSP Group Plan

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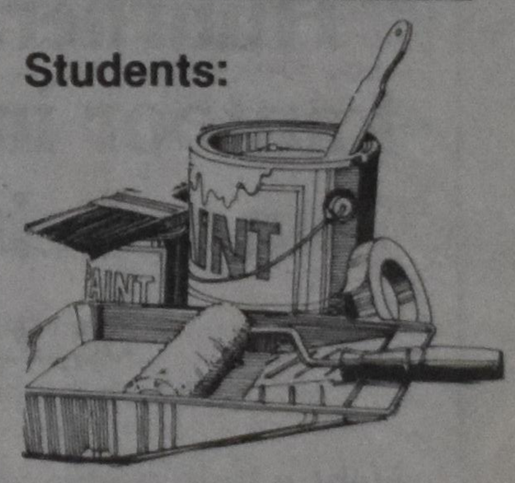

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Dutch

Onder de Streep

John Van Harmelen

Als u deze titel leest zult u wel denken: dat is een oude bekende in ons kerkboek. Dat gezang hebben we in de kerk vaak gezongen. We zingen graag over de leiding die we zo hard nodig hebben. Wie kent niet: "Lead on, O King eternal, the day of march has come?" en "Lead, kindly light! amid th' encircling gloom?"

"He leadeth me! O blessed thought!" is gedicht door Joseph Henry Gilmore. Deze predikant was geboren te Boston op 29 april 1834. Hij was opgevoed in de Academie van Phillips, op de universiteit van Brown, en het Theologische Seminarie van Newton. In 1861 slaagde hij te Newton. Hij bleef eerst nog wat Hebreeuws doceren. In 1862 werd hij beroepbaar gesteld in de Baptistenkerken. Hij nam toen een beroep aan van de Baptistenkerk in Fisherville, New Hampshire. Omdat zijn vader gouverneur was van New Hampshire hielp hij van 1863-64 zijn vader als particuliere secretaris, en werd tevens de redacteur van de *Concord Daily Monitor*.

In 1865 werd hij beroepen als predikant door de tweede Baptistenkerk te Rochester, New York. Daar er in Rochester ook een Theologische Hogeschool was, werd hij in 1867 gevraagd om Hebreeuws te doceren. In 1868 werd hij benoemd als professor in logika, retoriek, en engelse literatuur aan de Universiteit te Rochester, een functie die hij vervulde tot hij met emeritaat ging in 1911.

Hij dichtte verschillende gezangen, schreef een zestal boeken. Hier zijn enkele titels: *The Art of Expression* (1876), *Outlines of English* en *American Literature* (1905).

De mensen hielden van hem. Hij was ook geliefd bij de collega's aan de universiteit. Hij heeft een lang en vruchtbaar leven geleid. Hij wordt echter het best herdacht als men denkt aan het gezang dat hij dichtte op 26 maart 1862: "He leadeth me!," toen hij op bezoek was in Philadelphia om daar in de eerste Baptistenkerk een preekbeurt te vervullen.

Dit gezang is dus gedicht door Joseph Henry Gilmore. We weten de datum heel precies: 26 maart 1862. Want pastor Gilmore heeft over dit gezang zelf het volgende geschreven:

"Ik sprak in de woensdagavonddienst van de eerste Baptistenkerk in Philadelphia over de 23ste psalm en ik was in het bijzonder onder de indruk gekomen van de gezegende leiding van God .... Toen de dienst afgelopen was gingen we naar het huis van diaken Watson waar wij de tijd in vriendschap en gezelligheid doorbrachten. Tijdens onze conversatie kwam ik weer onder de indruk van Gods gezegende leiding, zoals ik die tijdens de dienst ook had ondervonden. Ik greep naar mijn potlood en schreef heel vlug het gezang op in de vorm zoals het nu nog bekend is. Ik gaf het papier aan mijn vrouw en dacht er verder niet meer aan.

Mijn vrouw stuurde het, zonder dat ik het wist, naar een tijdschrift met de naam: *Watchman and Reflector*. En in dat blad werd het voor het eerst gedrukt.

Drie jaar later ging ik naar Rochester in New York om daar als candidaat te preken in de tweede Baptistenkerk.

Toen ik de kerk binnenkwam pakte ik een hymnboek om eens te zien wat ze in Rochester zongen. Het boek opende bij het gezang: "He leadeth me!" ... en dat was de eerste keer dat ik begreep dat mijn gezang een plaats had gevonden tussen de gezangen en geestelijke liederen van de kerk." "In het tijdschrift *Watchman and Reflector* werd het gezang gelezen door William B. Bradbury. Hij veranderde het refrein een klein beetje, en componeerde een melodie, die zoveel gedaan heeft voor de populariteit van het gezang." (XLIII, no. 49, 4)

Bradbury gebruikte echter het gezang van Gilmore als de basis voor zijn eigen publicatie *The Golden Censer*. (New York 1864, no. 105)

Gilmore liet zich enkele veranderingen door Bradbury welgevallen, want Bradbury was een belangrijke figuur die veel bijgedragen heeft tot de ontwikkeling van de vroege Bijbelse gezangen.

Veel vertaald

Gilmore vertelt verder: "Dit gezang is vertaald in veel andere talen, misschien zelfs meer dan andere gezangen, omdat het vooral de afgedwaalde en de uitgeworpene toespreekt en ik heb heel wat treffende getuigenissen ontvangen die mij vertelden, dat het veel troost en hulp heeft verschaft aan God's kinderen.

Eén van mijn vroegere studenten schreef mij, dat het het meestgeliefde gezang is van de Japanse Christenen. Dit gezang was zelfs gezongen in een zitting van een gerechtshof in China, door een Chinees die zelf nooit een blanke zendeling had ontmoet, om de rechter te laten horen wat een Christelijk gezang nu eigenlijk inhield. De man was voor de rechter gedaagd omdat hij aan enkele Christenen een gebouw had verhuurd, dat als een toevluchtsoord gebruikt werd voor personen die aan het opiumschuiven verslaafd waren. Toen hij de rechter vertelde, dat de christenen in

Vervolg op pagina 20 ...

He leadeth me! O blessed thought!

He leadeth me!

1. He leadeth me! O blessed thought!
   O words with heavenly comfort fraught!
   What-e'er I do, where'er I be,
   Still 't is God's hand that leadeth me.

Refrain:
He leadeth me, He leadeth me;
By His own hand He leadeth me.
His faithful follower I would be,
For by His hand He leadeth me.

2. Sometimes 'mid scenes of deepest gloom,
   Sometimes where Eden's bowers bloom,
   By waters still, o'er troubled sea,
   Still 't is God's hand that leadeth me.

3. Lord, I would clasp Thy hand in mine,
   Nor ever murmur nor repine,
   Content, whatever lot I see,
   Since 't is my God that leadeth me.

4. And when at last my race is run,
   The Saviour's work in me is done.
   E'en death's cold wave I will not flee,
   Since God through Jordan leadeth me.

Author: Joseph Henry Gilmore (1862)
Composer: William B. Bradbury (1864)
Melody: "He leadeth me," with refrain
PSHCRC no. 463

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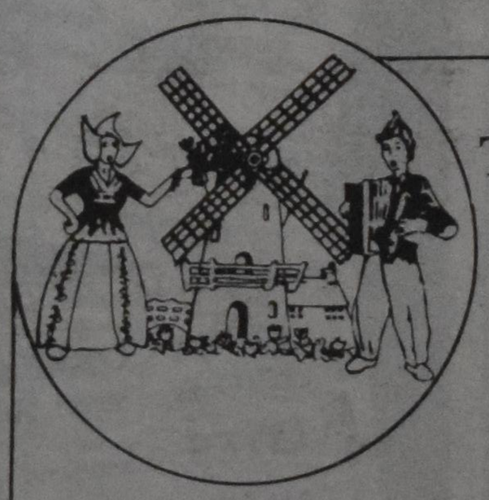

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Persoverzicht

Carl D. Tuyl

De nogal forse belasting-verhogingen hebben Ottawa een aardige duit in het laadje gebracht dit jaar en er wordt algemeen verwacht, dat de begroting niet meer pijn zal veroorzaken. Maar onze Minister van Financiën keek nogal somber van de week, wie weet wat dat betekent. Nou is het natuurlijk wel zo, dat er niet één minister van de kroon liep te schaterlachen in Ottawa. De lach is verdwenen uit de vergaderingen van het kabinet. De stemming is bedrukt als in een kleuterschool zonder zandbak. En omdat dat weinig goeds voorspelt voor ons land (kijk maar eens naar het feit dat men in de Kamer weer gaat zaniken over de doodstraf) wil ik hier toch wel even vermelden, dat niet alles in mineur is. We herinneren ons nog dat de rente 18 procent was en dat de inflatie ons de schrik om 't hart sloeg, en dat het nationale tekort maar steeds groter werd. Kom broeders en zusters in onze regering, er kan nog wel een lachje af. Laat de doodstraf maar over aan landen zoals Iran waar ze je hand afhakken voor het gappen van een reepie chocolade. Wat we nodig hebben is niet de doodstraf, maar een schandaalloos tijdperk.

★★★★

Zekere dingen gebeuren met onweerstaanbare regelmaat. Extra kollektes in de kerk om maar eens een voorbeeld te noemen. Een ander voorbeeld zijn de brievenbestellers, die weer over staking lopen te denken.

★★★★

Er is iets heel gemeens gebeurd in de afgelopen week. Iets dat waarschijnlijk te erg was voor andere persorganen om te vermelden. U weet echter het beleid van *Calvinist Contact:* "ten alle tijde de blote waarheid." Welnu dan: coupons van McDonald's waren tot voorheen internationaal. Men kon honderd dollar coupons in Canada kopen en dan honderd-en-dertig waarde hamburgers kopen in Florida. Laten die gemenerikken nou de coupons nationaal maken. En dat van de lui die zeggen, dat ze het allemaal voor ons doen! Het moest me even van mijn hart!

★★★★

Alberta heeft nog steeds met dubbele ekonomische pech te kampen. Olieprijzen handhaven zich op een laag niveau, en graanprijzen zijn door buitenlandse kompetitie en afnemende markten in de kelder terecht gekomen. Minister Wilson mag wel eens zijn hand over z'n hart strijken. Het is tenslotte zo: als de olievelden druk produceren wordt er in Ottawa wel de hand opgehouden om belasting te vangen. De regering mag in deze slechte tijd wel eens over de brug komen. De P.C.-partij heeft in Alberta nog steeds een grote meerderheid met 61 zetels, maar dat kan veranderen.

★★★★

Ik heb nog steeds een grote liefde voor mijn geboortestad Den Haag en ik volg de ontwikkelingen daar natuurlijk op de voet. Er worden daar grote dingen verricht. Zo deed het gemeentebestuur aldaar een onderzoek in de samenstelling van huisvuil. Iedere Hagenaar, zo bleek, produceert per jaar 300 kilo huisvuil bestaande uit: 100 kilo afval van groente en fruit, 70 kilo papier en karton, 60 kilo tuinafval, 30 kilo glas, 8 kilo ijzer, 6 kilo textiel en kleding en 5 kilo broodresten, de rest is waarschijnlijk niet voor publikatie geschikt. Wel werd er vermeld dat de Haagse viervoeters verantwoordelijk zijn voor een jaarlijkse oogst van 1.6 miljoen kilo hondepoep. Reinigings-inspecteur Marcel Groosman zei: "Komende maanden willen we extra veel aandacht aan dit probleem geven." Veel geluk Marcel!

★★★★

Ook de Amsterdamse geschiedenis is mij niet onbekend. Iedereen weet dat Berlage op de toren van de beurs de spreuk "Beidt uw tijd" liet zetten. Minder mensen weten, dat aan de andere kant van de toren staat: "Duur uw uur." Maar alleen als u deze rubriek leest kunt u weten dat straatjongens op de paardedrinkfontein op het beursplein schilderden: "Spoel uw smoel." En u weet natuurlijk allemaal dat Michiel DeRuyter begraven is in de Nieuwe Kerk.

★★★★

Na mijn nogal druk besproken poging tot inklusieve taal (ik durf het woord niet te herhalen) zou ik het ditmaal kunnen proberen met "Person-itoba?" Oh, oh.

Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ontario.

Dit is mijn tehuis ...
O CANADA

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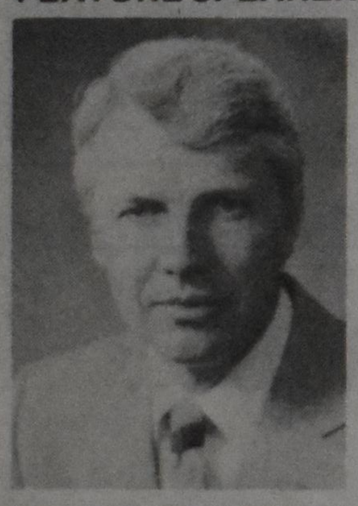

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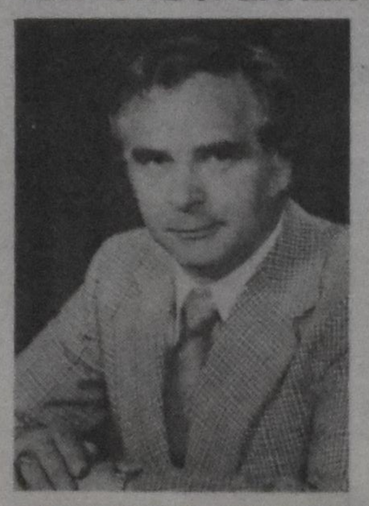

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PLACE: FIRST CHRISTIAN REFORMED CHURCH HACKNEY DR. & HWY. #36 SOUTH
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SPEAKER: DR. JOEL NEDERHOOD
TOPIC: "DON'T GAMBLE WITH EDUCATION AND TEXTBOOKS"

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TIME: 7:00 p.m. SHARP!
SPEAKER: DR. JOEL NEDERHOOD
TOPIC: "DON'T GAMBLE WITH EDUCATION AND TEXTBOOKS"

TUESDAY, MARCH 10
RED DEER, ALBERTA
(COMBINED WITH RED DEER, LACOMBE AND RIMBEY CHRISTIAN SCHOOLS)
PLACE: MEMORIAL CENTRE 4214 - 58th STREET
TIME: 7:30 p.m. SHARP!
SPEAKER: DR. JOEL NEDERHOOD
TOPIC: "DON'T GAMBLE WITH EDUCATION AND TEXTBOOKS"

WEDNESDAY, MARCH 11
NEERLANDIA, ALBERTA
(CO-SPONSORED BY NEERLANDIA SOCIETY FOR THE PROMOTION OF CHRISTIAN EDUCATION)
PLACE: NEERLANDIA CHRISTIAN REFORMED CHURCH
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SPEAKER: DR. JOEL NEDERHOOD
TOPIC: "DON'T GAMBLE WITH EDUCATION AND TEXTBOOKS"

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ABBOTSFORD, BRITISH COLUMBIA
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TOPIC: "DON'T GAMBLE WITH EDUCATION AND TEXTBOOKS"

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SPEAKER: DR. JOEL NEDERHOOD
TOPIC: "DON'T GAMBLE WITH EDUCATION AND TEXTBOOKS"

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TIME: 8:00 p.m. SHARP!
SPEAKER: REV. JOHN D. HELLINGA
TOPIC: "WORKERS WITHOUT TOOLS" — "SCHOOLS WITHOUT TEXTBOOKS"

FRIDAY, MARCH 27
CAMBRIDGE, ONTARIO
(COMBINED WITH CAMBRIDGE, GUELPH, STRATFORD CHRISTIAN SCHOOLS AND WOODLAND CHRISTIAN HIGH SCHOOL)
PLACE: FORWARD BAPTIST CHURCH 94 ELGIN STREET, SOUTH
TIME: 7:30 p.m. SHARP!
SPEAKER: REV. JOHN D. HELLINGA
TOPIC: "WORKERS WITHOUT TOOLS" — "SCHOOLS WITHOUT TEXTBOOKS"

FRIDAY, APRIL 10
CLINTON, ONTARIO
(COMBINED WITH LUCKNOW, EXETER, AND CLINTON DISTRICT CHRISTIAN SCHOOL SOCIETIES, LONDON AND WINGHAM CHRISTIAN HIGH SCHOOLS)
PLACE: CLINTON CHRISTIAN REFORMED CHURCH 243 PRINCESS STREET, E.
TIME: 7:30 p.m. SHARP!
SPEAKER: DR. JOEL NEDERHOOD
TOPIC: "DON'T GAMBLE WITH EDUCATION AND TEXTBOOKS"

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Onder de Streep

... vervolg van pagina 17.

hun vergaderingen baden en gezangen zongen, vroeg de rechter: "Wat is een gezang? ik wil er wel eens één horen." Toen zong de Chinees: "He Leadeth me! O Blessed thought!"

U kunt de uitgebreide weergave van Joseph Henry Gilmore's verhaal vinden in de november uitgave van het jaar 1926 in de *UGI Circle*, die gepubliceerd werd door de United Gas Improvement Company, Philadelphia.

"Het gebouw van dit gasbedrijf werd gebouwd op de hoek van de Broad en Arch streets, waar eerst het huis van diaken Watson stond; dat was de plaats waar het gezang van J.H. Gilmore was geschreven.

1 juni 1926 heeft het gasbedrijf een bronzen gedenkplaat aangebracht aan de muur van het nieuwe gebouw, waarop het volgende te lezen staat: "He leadeth me" sung throughout the world was written by the Rev. Dr. Joseph H. Gilmore, a son of the Governor of New Hampshire, in the home of Deacon Watson, immediately after preaching in the First Baptist Church N.W. Corner Broad and Arch Streets, on the 26th of March, 1862. The Church and Deacon Watson's home stood on the ground upon which this building is erected.

The inscriptie luidt: Dit is gedaan ter erkentenis van de schoonheid en de beroemdheid van dit geliefde gezang, en ter herinnering aan de schrijver van naam.

"En wanneer op aarde mijn taak is gedaan/wanneer door uw genade de overwinning is behaald" .... Joseph Henry Gilmore stierf te Rochester N.Y., 23 juli 1918, 84 jaar oud.

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida.

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